Metlakatla, Alaska.
June 24, 1909.

Elmer Ellsworth Brown, Ph.D.,
Washington, D. C.

Honored Sir:

Again we, the Tsimpshean people living at Metlakatla, Alaska, wish to present our petition to you for a government school. We wish to give the following reasons for this petition:

1 We earnestly desire that our children shall be educated as they will have to mingle with the whites more than we, their parents, have.

2. Mr. Duncan's school never has and does not meet the need:

a. Because the equipment is poor and out of date.

b. Mr. Duncan himself acknowledges that our school is a very elementary school.

c. Mr. Duncan's ideas of educating us are old and he limits the education so that we are not educated enough to mingle with the whites.

3. Since Mr. Duncan's school does not cover our need those of us who can, send our boys and girls away to school which lay them liable to disease on account of complete change of climate and they meet with much temptation. We do not want to send our children away but we want them educated.

4. Twentyone years ago the United States Government promised us such a school.

5. Mr. Duncan will not change his school and is agains a government school and so we can expect no relief from him. Therefore we look to the United States Government.

6. Mr. Duncan has led us up through the Gospel until we are prepared for and need more education than our fathers did and our children need more than we.

Though practically everyone in our village wants the government school only the heads of families have signed this petition.

We are not trying to work against Mr. Duncan in asking for this school as we love and respect Mr. Duncan for the great good he has done to us in the past in bringing the Gospel and civilization to us. The Government school will give us more education so that we will be better able to understand and receive and then give to others this Gospel and civilization.

Many of our people are becoming dissatisfied and talk of going away and we feel that the government school will encourage them. We do not ask for anything that you do not and cannot give to the other Indians in Alaska. We see them have abetter chance than we have and we ask for ourselves only what they have. We believe that we can make a better use of it and all that we ask is that the United States Government give us the chance.

Again we beg of you that you listen to us this time. Many, many times we have tried to get this and many, many times we have failed. Come and see for yourselves if what we say is true and then let us have what you think best. A petition like this has been sent to Dr. Updegraffe. Awainting very anxiously for your answer, we are,

Your respectful servants,

1.Edw.K.Mather, 2.Alfred B.Atkinson, 3.Mark Milne,Sr., 4.Harry Lang, 5.Samual Auriol, 6.Adam Gordon, 7.Chas.Brendible, 8.Matthias Simpson, 9.Joseph Hayward, 10.Edmund Verney, 11.Frank Allen, 12.Edward Benson, 13.Ernest Milton, 14.Archie Dundas, 15.Benj.A.Haldane, 16.Adolphus Calvert, 17.Jacob Ssott, 18.Caleb Keith, 19.Charles Hanbury, 20. Patrick Verney, 21.Walter Calvert, 22.John Hudson, 23. Joel Baines, 24.James Keith, 25.James Williams, 26.Geo.J. Williams, 27.Moses Baines, 28.William Alford, 29.Louis Sumner, 30.Edward Fawcett, 31.Philip Hewson, 32.Henry Webster, 33.Edward Atkinson, 34.Roderick Murchison, 35.Solomon Dunda 36.James Tait, 37.Joseph Howard, 38.Robert Ridley, 39.Fred. Gibson, 40.Frank Hamilton,41.Albert Dundas,42.Geo.Hall, 43.Simon Keith, 44.Donald Atkinson, 45.Sidney Campbell, 46.Josiah Buxton, 47.Fred.H.Verney, 50.Mark Hamilton, 51.James Davis, 52.David Leask, 53.Charlie Leask,54.David Guthrie,55.Geoffrey Parker, 56.George Eaton, 57.Moses Bolton, 58.Alfred E.Gordon, 59.William Stewart, 60.B.W.Booth, 61.Richard A.Booth, 62.Benjamin Dundas,Sr., 63.Job Calvin, 64.Andrew Milne, 65.Archie Manson, 66.Christopher Dalton, 67.Arthur N.Fawcett, 68.Henry Burton, 69.Charles Bates, 70.Alfred Campbell,71.Joseph Fawcett, 72.Stehpen Marsden, 73.Arthus Marsden, 74.William Fawcett, 75.Patrick Manson, 76.Willian Dalton, 77.Eli Gordon, 78.Simon Dalton,79.Jas. Mason, 80.John Eaton,81.Arthus Fawcett,Sr., 82.Silas Booth, 83.Charles Burton, 84.Edmund Campbell, 85.Elijah Fawcett, 86.John A.Hayward, 87.Rrederick Ridley, 88.Daniel Reece, 89.Philip A.Nelson, 90.Stephen Hanbury, 91. Henry Ridley, Sr.,92.Simon Lawson, 93.Richard Fawcett, 94.Moses A.Hewson, 95. Heber Reece, 96.Amos Milne, 97.Matthew Reece, 98.Robert Patterson, 99.Charles Gibson, 100.Joseph Verney, 101.Alfred Ridley, 102.Henry Reeve, 103.Mark Milne Jr., 104.Alfred Baines, 105.Peter Fawcett, 106.Robert Fawcett, 107.Joshua Dobson, 108.Josial Booth, 109.Rueben Ridley, 110.James Campbell, 111.Stephen Jais, 112.Arthur Nelson, 113.Walter Jais, 114.Abel Faber,115.William Burton, 116.Matthew Fawcet 117.Philip Johnson, 118.Edward Maitland, 119.Robert Alford, 120.Matthew Eaton, 121.Frederick Eaton, 122.George Campbell 123.Abraham Nelson, 124.Charles Campbell, 125.Benjamin Simpson, 126.Andrew Usher, 127.Samuel Eaton, 128.Edward Burton, 129.Sydney Burton, 130.George James, 131. Henry Ridley, Jr., 132.Eli Tait, 133.Joseph Campbell, 134.David Parker, 135.Edward James, 136.Theodore Dundas, 137.Samual Campbell, 138.James C.Leask, 139.James Howard.

Washington, D. C.
January 14, 1911.

Commissioner of Education,
Washington, D. C.

Dear Sir:

In accordance with the verbal instruction of the Honorable Secretary of the Interior, I made a second visit to Metlakatla, October 14th and 15th and beg to submit herewith the report of my investigations.

I received a rather frigid reception from Mr. Duncan but a warm and cordial one from the Indians. Some of their leading men of the village met me at Ketchikan and accompanied me to Metlakatla in one of their launches. We arrived there about 2:30 p.m. Friday. When I told Mr. Duncan the object of my visit he answered me with a harangue lasting more than two hours. He reviewed the same hairbreadth escapes which he had related to me on my first visit; he condemned all Government schools, especially Carlisle and Chemawa, and concluded by abusing his own people unsparingly and unmercifully. He compared them to babbling children whose babblings were of no more consequence than the droves of ravens which hover about the village. He was especially bitter against Mark Hamilton, Edmund Verney, and Benjamin Haldane, the Committee of the Council, who were sent to Seattle in September to interview Secretary Ballenger and myself with regard to the establishment of a Government school in their village.

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The Council desired Mr. Duncan to be present at that meeting, but hardly expected him. In declining to attend he remarked that the babbling of such children was unworthy of his attention and consideration. They opened their meeting with prayer and conducted it in a very orderly and dignified manner. Their speeches were eloquent, logical and to the point. They knew what they wanted and presented their cause in the best manner possible. Eight whitemen in an average village in the States could not have done so well. In order to express themselves more clearly, and possibly more eloquently they spoke in their own tongue and had their speeches interpreted to me. Most of them discussed the immediate need of an up-to-date school. They also touched upon the questions of citizenship, and industrial development of their village.

In discussing the school they stated that fifty years ago, when Mr. Duncan was a young man and gave his time and teaching, he was able to give them a good start, but since moving to Alaska their children had been so inefficient that many of the children had not advanced as far as their parents did in the pioneer days. One referred to the fact that when some of their number operated a sawmill on Gravina Island, they were greatly hampered because of their limited education. They reminded me several times that they had petitioned and written the authorities at Washington repeatedly but their petitions had been referred to Mr. Duncan, and they had received "nice letters" stating their petitions were received and would be considered. They asserted that they had been without proper school facilities for 23 years, and if it was dependent upon Mr. Duncan's consent they might have to wait another 15 or 20 years before a Government school was given them. They asked me why the "Great United States Government" permitted an old man to stand in the way of their securing at least as good a school as the Government was giving neighboring settlements who were indifferent to schools.

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Mr. Campbell in making the closing speech said their present situation recalled to his mind a very old funeral dirge which was only sung on occasions of great distress, when their chief was dead and they were asking other chiefs for help. He then proceeded to sing it. The other members of the council

seemed very much surprised and deeply affected by it. It was weird,plaintive,and mournful. Although I could not understand a word,it seemed to carry me back to the past centuries. I could imagine a whole tribe of these fine people mourning for the loss of a great chief and asking for help. The significance of the singing of their ancient song was not difficult to understand.

I made the council no promise of a school but I left the meeting with the conviction thay they should have one at any cost.

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In the early history of the colony,philanthrppic people, through various churches,contributed considerable sums of money for the establishment of a store,sawmill,cannery and a church. Under the old subsidy system of contract mission schools,this Bureau gave Mr.Duncan $12,716,for the equipment and maintenance of a school from 1888 to 1894. In 1895 the industrial plants were were absorbed by a stock company organized by Mr.Duncan,known as the Metlakatla Industrial Company. In 1898,according to Mr.Duncan, (page 17,Senate Doc.275) the stockholders in this company were as follows:

Christian philanthropists about		$11,000.00
Natives.	"	3,000.00
Wm.Duncan.	"	40,000.00
Total paid up capital	"	$54,000.00

Referring to his sysytem at that time,Mr.Duncan says "The Indians are employed in all the work and we hope at no distant day that they will be the sole proprietors of the whole industrial plant. To reach this,they have only to purchase the $11,000. of stock from our American friends,My share of the stock,which is $40,000,is virtually theirs already,for not only while I live but after my death it will be used to carry on church,school and medical work for the settlement,and if the businesses are successfully conducted,will yield a further sum which can be spent in extending the industrial plant". Since that date the business of the Industrial Company has been very successful and has yielded many thousands of dollars profit,but no extension of the plant has been made.Instead of the natives securing more stock,Mr.Duncan,in 1905,according to his biographer,Mr.Arctander, bought up all the stock owned by the natives and the "American friends", thus reversing completely his policy outlined in 1898.

The salmon pack at Mr.Duncan's cannery during the past summer of 1910 was 18,000 cases. The least net profit estimated on a case is $1.00. The annual profit derived from his store is estimated to be not less than $8,000,making a net profit of more than $25,000 for the two plants. Mr.Arctander estimates that the unused cash profits from these plants which are now held by Mr.Duncan,amounts to more than $100,000.00

Contrary to popular belief the "Metlakatla Industrial Company" has never been conducted on the profit sharing plan. The wages paid are lower than those of other canneries. Some natives informed me that Mr.Duncan has represented that the "Industrial Company's" wages were lower because of the deductions made for the support of church and school.

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The extracts from Mr.Mitchell's letters attached hereto, and my numerous conversations with these people,convinces me that Mr.Duncan no longer has the love and respect of his people. The power he now exerts over them is due solely to his store, mill and cannery.

Very respectfully,

W. T. Lopp.

OFFICE OF THE TOWN COUNCIL
OF METLAKATLA.

Metlakatla, Alaska.
January 31,1911.

An Ordinance Passed by the Town Council
of Metlakatla,Alaska.

Section 1. No white man shall be allowed to have charge,during the period of four years,of the religious affairs of the whole community of Metlakatla, Alaska,upon and after the death,removal or disability of Rev.William Duncan.

Section 2. During the said period of four years only a native member of the community of Metlakatla, Alaska,who is qualified and who shall be elected by the vote of the town,shall at once and have charge of the Church and religious work of Metlakatla,Alaska.

Section 3. There shall not be more than only one established church in the Town of Metlakatla,Alaska, upon and after the death,removal or disability of Rev.William Duncan.

The above three sections of the Ordinance were voted upon and carried unanimously by the Town Council of Metlakatla ,Alaska, at its regular meeting on the 31st day of January,1911.

Sidney Campbell,
President of the Council.

B. A. Haldane,
Secretary.

DEPARTMRNT OF THE TNTERIOR,
Washington.

February 1, 1911.

The Town Council of Metlakatla,
Metlakatla, Alaska.

Gentlemen:

I have given careful consideration to your communication, dated Nov.30,1910, which was received here yesterday.

The language of the fifteenth section of the act approved March 3, (36 Stat.,1101), is as follows:

Until otherwise provided by law, the body of lands known as Annette Islands, situated in the Alexander Archipelgo in southeastern Alaska, on the north side of Dixon's entrance, be, and the same is hereby, set apart as a reservation for the use of the Metlakatla Indians, and those people known as Metlakatlans, who have recently emigrated from British Columbia to Alaska, and such other Alaskan natives as may join them, to be held and used by them in common, under such rules and regulations and subject to such restrictions as may be prescribed from time to time by the Secretary of the Interior.

By the terms of this section the body of lands known as Annette Islands is beyond doubt set apart for the use of the Indians of your tribe and of such other natines of Alaska as choose to join your colony.

No laws, rules, regulations, nor restrictions with reference to the Annette Islands have, however, been issued by me or by any of my predecessors in office. I intend, in the future, to send to Metlakatla a special agent of this Department who will spend sometime with you and who will confer with you fully with a view to preparing such rules and regulations as will enable you to use the best advantage the resources of the Annette Islands.

I have considered the report of Mr.W.T.Lopp, Superintendent of Education of Natives of Alaska, which the Commissioner of Education forwarded to me, and I have decided to direct the establishment in Metlakatla of a United States public school, unthe Bureau of Education of this Department, during the coming fiscal year.

I appreciate the patience and perseverance which you have shown in keeping before this Department the need for better school facilities in Metlakatla.

Very respectfully yours,

R. A. Ballinger,

Secretary.

Metlakatla, Alaska. U.S.A.
July 17, 1912.

Dear Brother Duncan:

In my letter of the 8th inst. I thought that I had made it plain enough why I felt bound to consider the advisability of my leaving,but though it was only on last Thursday the 11th inst. I notified you of my wish to resign my position here,it is reported that you have given different reasons for my action: and certainly the light you tried to put on me on Sunday by cutting me off from my usual ministrations in the church at evening service without giving me any notice or intimation of your design,seems to justify the suspicion that after my departure attempts will be made to misrepresent the causes of my leaving. To remove any grounds for this and to prevent furthur misunderstanding I am writing this letter;copies of which I purpose to leave with the people here and others. To me such a course must of necessity be most painful; and had my departure depended on a personal quarrel would,after these many years of close friendship,have proved almost intolerable: but since the whole differences have arisen about matters affecting the best interests of the place,and in which the people of the settlement are interested equally with ourselves,the case is different. I will now endeavour to tabulate my reasons for going:

1. Your action in closing up the Metlakatla Industrial Company (which had been duly incorporated) without consulting the wishes of the stockholders.

Several months ago I brought this matter under your notice owing to complaints I had heard from some of those who had had money in it. Not that you did not pay back the money and also interest @ 15% while their money was in the company: but that, when they put it in,they understood that they were to share the profits. You never,they say,gave them any accounting of the profits for each year,nor even showed them the books. You acknowledge this and try to justify it. You say you had Lawyer Strong's approval for acting as you did in closing up the company; but as far as I can gather from you and the stockholders,all that Lawyer Strong was told about the matter came from you alone and not from the people. As the dissatisfaction was great,I urged you to call them together,show them the accounts,and explain the matter to them. This you would not do and I warned you at that time that,if anything were to happen you while matters were in this state,it was more than likely that one or more of the former stockholders would take the matter into court and that much hardearned money would go into the lawyers' pockets instead of for the profit of the place,not to mention the anxiety caused to your executors. This state of affairs still continues notwithstanding all that I could urge.

2. Your proposal to hand over the secular works here to the Goverhment for the Indians,and you afterwards withdrawing this proposal and presenting the outlines of a plan of your own for transferring them to the Indians. I feel that when dealing with the matter the Government treated you with too little consideration,but that did not justify the contemptuous way in which you treated Governor Clark's plan,to which he had given thought and pains. True we found his plan on examination,to be unsatisfactory in many ways,but it was the bona fide effort of one who was friendly to both you and the Indians. Since then you have declared you intention,as far as posible,to checkmate any furthar efforts of the Government in the matter. To a certain extent I could sympathise with you in a matter which you looked upon as of such vital importance:but when you came to clothe your own skeleton plan that you had given Gov.Clark,with some practical ideas,then it became apparent that your whole scheme so far is only a picture without a solid basis,and to try to carry it out in its present shape would bring damage to the place,and dis-

credit to yourself. Our best efforts to help you to put the matter on a working basis are refused,no advancement is made: and meanwhile the place is steadily deteriorating. Can I stay here and see this decline and yet know that my best efforts are only an irritation to you?

3. The working ofthe school. You know how fully I agree with you that this is not the place for the Bureau of Edu cation to establish a school which would have to be non-religious,and where the teachers might or might not be a help to the place. Where we differ is that you are satisfied with the present way of working the school,the buildings,the lack of teachers,and the meagre attendance while so many of the children of school age are running the streets. All this is abhorrent to me. We hav e the finest set of Indian children in Alaska,and it is nothing short of a shame that such a state of things should be permitted. You say that there is plenty of money to carry on the school work: and yet mo efforts are made to supply these needs, and offerso fo service have been refused. When I attempt to voice the people's wishes in this matter,you tell me there is nothing in it,that they do not know what they want,that the Government schools in other parts of Alaska are worse. I am not asking for a Government school,but I am asking for the kind of school that every thinking Christian who could look into matters here with an unbiased mind,would agree with me in asking for. A properly equipped school supplied with a sufficient number of teachers chosen by the missionary in charge and the parents of the children,where direct religious teaching could be given in their own language. You have perisitently opposed every effort to gain this,and after two years waiting there is no improvement.

4.The Elders and the Council. After I had been here sometime and realized how the Town Council andthe Elders had changed with the passing years:from being both useful and efficient bodies they had become indifferent and careless. Remembering the good work they did years ago and how faithfully they carried out their duties,the question suggested itself,why the change? A careful insight into the matter has led me to the conclusion that the change is not in themselves so much as in the way they are being treated. In the old time,though they were still babes in knowledge,your efforts were to encourage them to assume responsibility,and to think and care for the progress for the place of their place. Now it is a policy of pepression. It is like trying to keep overgrown children in an infant class and expect them to be interested and contented. They have no chance; their efforts are carped at, and their least mistakes magnified. Among the elders there are no regular meetings where you unite with them to strengthen thespiritual side of their character: andthe excessive press of work in the cannery season seems to chill the vitaliti of their religion. This has been a source of real pain to me for a long time. If so,why did I not take some steps myself? God knows that it was neither indifference nor laziness but for fear of disparaging you. These matters I have been steadily keeping in view,and bringing them up,some of them for nearly three years. You have refused to consider any of them in a practical light. Again and again you have lured me on with an apparent acquiescence,and a hearty desire to co-operate in dealing with one or other of them,only to find myself deserted,and the whole matter back to where it was st the beginning.

5. In two matters which have lately occurred here I have felt bound to come to a direct issue with you. You persist in retaining as head of your cannery employees a man who is accused of lying and theft. This is a violation of your definite promise given his accusers that you would not allow him on the cannery premises until the matters had been investigated and settled,which has not been done; though I have urged you in the strongest terms to complete this investigation. The guilty party still goes free while the true men are under a cloud. Again

where the wife of this same foreman was convicted of,and confessed to uttering a vile slander, you turned upon the man in whose house the slander was publically spoken because he had told the person slandered and so afforded an opportunity for the slander to be nipped in the bud. Thus you have encouraged the bad and shamed the good. When you told me what you had done I was dumbfounded at hearing it. In these two instances I felt that unless I was prepared to ignore the commission I held from Our Lord as His minister, it was my plain duty,notwithstanding that you are older and wiser than I, to withstand you to the face for you are to be blamed. I spoke warmly,yea vehemently,not from anger but from grief and pain. If in my manner of speech I have seemed to you to transgress the bounds of respect due to you, I am only too willing to apologise and ask your forgiveness: but this in no ways detracts from the strength of my pretest: and once again I earnestlt intreat,and affectionately urge you to clear yourself by taking such action as will remove even the appearance of evil.

Yours very sincerely,

Robert Tomlinson, Sr.

TERRITORY OF ALASKA.
GOVERNOR'S OFFICE.
Juneau, October 21, 1913.

Mr. B. A. Haldane,
Secretary,Town Council of Metlakatla,
Metlakatla, Alaska.

Dear Sir:

I write to acknowledge the receipt of your letter of October 10th with reference to the establishment and maintenance of a school at Metlakatla.

In reply thereto I have to say that I have already taken up that matter with the Interior Department and I have given it as my opinion that you should have a Government school and that the expense of maintaining it should not devolve upon your people. Of course,I cannot say what action will be taken in the matter,but trust it may be favorable. If you still desire to maintain a school at the expense of the people of Metlakatla, I would advise you to write to Mr.W.T.Lopp,369 Colman Building, Seattle,Washington,from whom I obtained my first information as to your expressed willingness to support a school by private subscription.

I may also add that I have completed and forwarded to the Interior Department a report on conditions obtaining at Metlakatla as I found them during my visit to your interesting community. I have endeavored to make a fair statement for the information of the Government,and I trust that some means may be found for the solution of the differences that now unhappily ~~xxix~~ exist on Annette Island.

I wish to thank you and through you the people of Metlakatla for their courteous treatment of Mrs.Strong and myself while visiting your community.

Respectfully yours,

J. F. A. Strong,

Governor.

THE SECRETARY OF THE INTERIOR,
Washington.

August 5, 1912.

Dear Sir:

I have received the letter of the Town Council of Metlakatla, dated July 21, 1912, and signed by you as secretary; and also a copy of a letter written by Robert Tomlinson, Sr., to the Rev. William Duncan on July 17, 1912.

The whole situation at Metlakatla is, as you know, receiving the most carefulconsideration of this Department. Governor Clark recently visited you for this purpose. The situation, however, is one of considerable difficulty on account of the refusal of Mr. Duncan to cooperate with the Department as he had previously promised to do. I understand that he assures Governor Clark now that he will take the matter up and submit a definite suggestion from his point of view at the close of the cannery season. I regret that it is necessary to have any delay in the matter, and am giving it such attention as I can in the meanwhile with a view to taking action just as soon as I reach a definite conclusion. If this can be done before the end of the cannery season I shall act accordingly, but if it can not be done before the end of the cannery season then I shall have Governor Clark take the matter up directly with Mr. Duncan. The whole situation must be definitely cleared up and your request acted upon before the opening of another year, so that the plans which are adopted may be carried into effect. Congress has not passed the annual appropriation bills for the current year and the Bureau of Education has no funds with which to establish a school at Metlakatla at the present time, even if it should be decided upon as a proper course. I hope, however, that it will be possible to avoid the conflict of two schools at Metlakatla, and that Father Duncan will take a position to make it possible for this to be done.

I return herewith Mr. Tomlinson's letter, of which I have retained a copy.

Very truly yours,

Walter L. Fisher,

Secretary.

Mr. B. A. Haldane, Secretary,
Town Council of Metlakatla,
Metlakatla, Alaska.

TERRITORY OF ALASKA
Governor's Office.
Juneau, October 20, 1913.

Sir:

Pursuant to your request that this office take up the matter of the adjustment of the industrial and educational affairs of the Metlakatla Indians, located on Annette Island, Alaska, under the act of March 3, 1891, (26 Stat. 1095), and prosecute the same to a comclusion. I beg to submit the following report:

On September 20th last I visited Metlakatla where I spent some time examining into affairs at that place. This examination included a number of personal interview with the Indians located there, as well as a public meeting of these people, which was addressed by the members of the town council and others, their remarks being interpreted by Mr. Eadward Marsden, a native missionary. Some of the speeshes made by these men were marvels of eloquence, their imagery picturesque, and their statements clear and concise for the most part. One of the speakers sketched the rise of the Tsimpshean, or Metlakatla Indians, from a state of barbarism in 1856 when Mr. William Duncan his work among them at old Metlakatla in British Columbia, and he vividly outlined the progress that they have since made in the way of civilized life. Each man gave credit to Mr. Duncan for his self-sacrificing work in their behalf, but through the remarks of all ran the common note that Mr. Duncan was no longer fitted to carry to the fullest fruition the work that he had initiated over a half century before and which he still directs. They intimated that while they as pupils of the teacher have gone forward, their teacher has stood still or gone backward, and his work for them is not of that practical kind and comprehensive kind that will enable them to assume the duties of citizenship to which they aspire. Therefore, they ask for better educational facilities, as well as citizenship, and that they be given the right to the land on Annette Island in severalty so that they may become in very truth American citizens. They also wish to become business and professional men, as well as fisherman, boat-builders, carpenters, et cetera, and they allege that the education that they have received, and which their children now receive, who are attending the school maintained by Mr. Duncan, and of which he is the only teacher, is totally inadequate for the purpose of making them self-supporting and in broadening their views and quickening their intelligence.

"We thought we knew something about business", said a middle aged Indian, "following the instructions we had received from Father Duncan, but when we tried to conduct business for ourselves we found we knew nothing of practical affairs. We want this kind of knowledge; we want it for our children so that we and they may be fitted for American citizenship. We want an American school, a modern school where our children may receive an education that will enable them to take advantage of the conditions and opportunities of these modern times".

Dissatisfaction is widespread among these Indians. They have a beautiful town-site; the houses in which they live are comfortable structures, all built by themselves, some of them being ornate in design and finish. Sidewalks are found on each street; the church, erected by Father Duncan and the Indians is the largest in Alaska; it has a good pipe organ, the organist being a native. In short the handiwork everywhere is that of Metlakatla. They are a progressive people; their work shows it, but throughout the town there is an appearance of neglect. "Many have left", said another speaker, "because of the arbitrary, old-fashioned methods of Father Duncan, and they have gone elsewhere to find employment which has been denied them at home". The public buildings found at Metlakatla are in keeping with its residences. They have two good halls for public meeting purposes, a literary and musical society, a brass band, and under

other conditions,perhaps under conditions as they now exist,they should be a happy and prosperous people. But the spirit of unrest is manifest.

Mr.William Duncan - commonly ~~known~~ called Father Duncan - who for 56 years has been the guide,philosopher and tutor of these Indians,went to them as a missionary-teacher in 1857.They were then located in British Columbia. Mr.Duncan says that at that early time they practiced cannibalism,at times,but whether they did or did not,that they have made great progress in the ways of civilization cannot be disputed. Mr.Duncan is now 83 years old; he is hale and hearty; his mind is still keen and analytic, but he is self-centered and is no doubt at times arbitrary and unreasonable in his attitude toward the people whom he rescued from a state of savagery. He still looks upon them as children,all of them,yet there are among them a considerable number of men 50 or 60 years old. "They are what we used to call hobbledehoys in England - neither men nor boys - "he said, bringing his closed hand down upon the table with a vigorous rap. "They do not know what they want; they think they would like to become doctors,or lawyers,or missionaries. They would make great doctors and lawyers,or preachers,now wouldn't they?" he said deprecatingly. "I know them and I know what is best for them. I am myself teaching them the things they ought to know, and only those things. They are all children", he reiterated.

A sawmill and salmon cannery and a store are evidences of industrial progress,but only the store is in operation. Neither the sawmill nor the cannery is now affording employment. There is no demand for lumber or any inducement for the Indians to work in the mill under present conditions,or at least so they all aver. The cannery was not operated this year because of the low price of salmon and the fact that a portion of last ~~x~~ year's product has not been sold. xx

The school buildings in which Father Duncan conducts his school are not modern in any respect. They are barn like in appearance and they look uncomfortable. School desks are such as were found in country schools fifty years ago; there is not a modern desk in any of the school rooms. The Indians want a modern,American school with an up-to-date teacher. Failing to get this boon of a Government conducted,Government supported school,they are willing to furnish a building for themselves and pay the teachers themselves,if some can be secured. The interpreter,Mr.Marsden,at my suggestion,asked them if they were willing to pay the salary of a teacher themselves and he directed those who were willing to do so to stand up and he counted about 50 men were in the meeting besides a number of women and children and every man arose to his feet.

This is the situation with regard to the desire for an American school. I believe that these people should have a school which they seemingly so much desire, and that it should be maintained as other native schools are maintained,by Government appropriation and that they should not be required to pay the cost of its support. But if this should be done,it will meet with the bitter opposition of Mr.Duncan. His attitude on this and other questions directly connected with the Indian problem at Metlakatla is indicated by his statements quoted above, and the establishment of a school over which he would have no control would add,without doubt, to the present difficulties of the situation. There is little hope on the horizon for an immediate improvement of these conditions. Many of the Indians have left the colony and have made their homes elsewhere.

Annette Island has agricultural possibilities,but little has been done in cultivating the soil. A few potato patches and truck gardens are found but these are not general. Mr.Duncan says it is his intention to begin the agricultural development of the island and to this end he devised a plan which included

the cooperation of the Indians in this work.The land was to be cleared and a few acres allotted to each family and the men were to be allowed a fixed compensation for their labor in clearing the land.The project has met with small favor among the Indians, who state that they do mot desire to hold land in the way proposed by Mr.Duncan. . . . . .

From what has been written it will be seen that the Metlakatla situation embraces complex questions.The point of view of Father Duncan and the Indians seems to be irreconcilable.He looks upon them as children who yet require his tutelage.They upon themselves as having outgrown it.In the industries that have been established by Mr.Duncan,though ostensibly participating in them,in reality these Indians claim that they have no part in them,when employed they do not even receive the current wages that are paid elsewhere.They allege that they have invested money in the salmon cannery and in the sawmill,but have never shared in the profits of these enterprises.Mr.Duncan owns and controls and dominates all,hence there is no incentive for them to cooperate with him in the upbuilding of the colony.Father Duncan,with the assurance borne of years spent with these people,believes that his methods are the only ones that can be advantageously pursued for the benefit of the Indians,and the Indians having tasted the benefitsof civilization and mingled ~~Ind~~ to a considerable extent with white people believe just as earnestly that under the control of Father Duncan they are standing still.They have exalted ideas of American citizenship.....

In the final analysis the situation may be summed up thus:

No hope can be entertained of the rational solution of the questions that threaten the dissolution of this interesting colony of people so long as Mr.Duncan is permitted to exercise supreme control of the destiny of the Metlakatlans,as a people. To remove Mr.Duncan in view of the fact that he had devoted 56 years of his life to the material and moral uplift of these Indians would be to invite a storm of protest from one shore of the United States to the other,especially among the nissionary societies of this country and Great Britain,who would without doubt inject themselves into the controversy that would indubitably be precipitated.

If Father Duncan could be induced by moral persuasion to withdraw from Annette Island,the situation would be at once clarified,but of this there is scarcely a possibility. He states his purpose to continue his work,trusting to Providence to provide a suitable man to carry it forward when he shall have gathered to his fathers.At this time he does not evince the slightest willingness to entertain any proposal having for its object the adjustment of the difficulties existing between himself and the Indians.

I am of the opinion that a school should be established at Metlakatla in accordance with the wishes of the people.If this should be done and a competent teacher of good judgment and soun d discretion placed in charge,there should be no legitimate cause for opposition from Mr.Duncan,who would be enabled to devote his time to the religious training of the people and to the superintendence of the industrial enterprise which he has established.

Respectfully,

J.F.A.Strong,

Governor.

The Secretary of the Interior,

Washington, D. C.

Office of the

Town Council of Metlakatla.

Metlakatla, Alaska.

(Telegram) Jan. 5, 1915.

Secretary Franklin K.Lane,

Washington, D. C.

Duncan constantly makes trouble.Now tries take our church property from us. People all stirred up. Cant stand him longer. Council unanimously requests his removal from island till government settles things here.

Metlakatla Council.

Eli Tait
Mark Hamilton
Roderick Davis
Harry Lang
Fred.H.Verney
Edward Benson
Jacob Scott
B.A.Haldane
Paul Mather
Frank Allen
Chas.Brendible
Jacob Bolton
Andrew Usher
John Davis

Metlakatla, Alaska.

January 16, 1914.

Rev.Charles L.Thompson,
and Brethren of the Presbyterian Board
of Home Missions, New York City:

We are in the midst of our hardest trials as a Christian people;and our trials do not come from our enemies,but from one whom we have always considered as our best friend.We refer to Father William Duncan and the type of religious and industrial tyranny that he represents.Were this not a land of freedom in religion and industry,as well as in other lawful pursuits of life,we would very calmly submit to the situation.Yet if God,the Father,Son and Holy Ghost,has ordered that these things should come to pass at this time,we praise His Name,and we rely on His guiding Hand,for Hs has guided us in the past,and He will guide us in the future.

Usually a person consults his human friend in his hour of need;so in like manner we talk with you.For a long time past we have been wishing to come to a closer understanding with you so that we might receive the benefits of your safe counsels,and at the same time enjoy a share of your good works that we saw all around us.Perhaps when the civil authorities shall have wholly calmed and settled our troubles,which will not be in the near future,then we shall have a more peaceful mind than this to be grateful with you.

Suffice it to say that ,at the present and in the future, always receiving the advice of our Christian friends wharever human course that lies before us as a Christian people is and will be of our own choosing;and the authority of managing the affairs of our religious life rest with us and not with any one person alone as in the past many years.

And in the meantime,we wish to tell you that we are very thankful to you for Mr.Marsden's services. His mother,family and people are all here. He occasionally came here in the midst of his work for we have asked him to come,and we needed him. We assure you that we have full confidence in him and in his judgments,and he has our best welfare at heart. He does not trespass on any man's field when he comes here in obedience to our call for help;and these few words,we trust,will refute any attempt on the part of any one,whether he be from here or anywhere else, to create any strained relation between himself and the Presbyterian Board of Home Missions.

With good wishes from the Christian brethren of Metlakatla, Alaska.

Elders Metlakatla Church:
Alfred B.Atkinson
Daniel Reece
Theodore Dundas
Simon Dalton
Alex.F.Guthrie

Council:
B.A.Haldane
Adolphus Calvert
Sydney Campbell
Frank Allen
E.K.Mather
Ed.Atkinson

Extracts from a report to Gov.Strong,authorized by the Council,dated January 14,1914:

At eleven o'clock,midnight of December 31,the people gathered in the church for a New Year's service,and as was customary Father Duncan occupied the pulpit,and in the course of his address he quoted the following scripture and used the exact words herewith:

"For the Lord God will help me;therefore shall I not be confounded:therefore have I set my face like flint,and I know that I shall not be ashamed". So spake the prophet of old;so I speak to you here tonight.I pity you for you don't know what you are doing.The more you go against me,the more you fight God.Where is there any minister in all Alaska that can do such a great work for the Indians as I have done. You will not find a single one. You are now doing some things against me. You have brought here a Government school that will do you no earthly good,and one that kicks at the Bible. Beware now about your children. You have elected some men to be elders of this church against my wishes. You are a people of drunkards and yet you have chosen these elders. I warn you of your coming destruction. In the same way that Sodom was swiftly destroyed by fire so will Metlakatla suffer the same fate,and that very soon".

This kind of language went on exactly twenty minutes. Some of the words and sentences were not fit to be uttered or heard in a public assembly,especially in a house of worship. The large congregation was utterly disgusted,but it held its patience as on other occasions.The people knew better than to believe in what the preacher has said.

Metlakatla, Alaska.
January 12, 1916.

Edward Benson) vs (Metlakatla Industrial Company
(W.S.Ladd,Portland,Or.
(Henry Failing, "
(Thos. N.Strong, "
(William Duncan,Metlakatla,Alaska.
(Stockholders of the Met. Ind. Co.

I,Edward Benson,a native resident of Metlakatla, Alaska, do make the following true statement to the best of my ability and memory:

1.I was urged by Mr.William Duncan to buy shares in the Metlakatla Industrial Company with the plain understanding that I was to stand equal to all the other stockholders of the Company,in proportion to the number of shares I held and that the profits,if there were any,were to be equally distrubuted to the stockholders (myself included) according to the humber of shares they held.

2.In 1891 I bought ten shares at $10.00 each,in 1892 ten shares at $10.00 each,in 1893 twenty shares at $10.00 each and in 1894 ten shares at $10.00 each of the Metlakatla Industrial Company,then a corporation under the laws of Oregon,with the understanding expressed in paragraph one.

3.I received for several years a fifteen percent annual interest on my investment and during the last two or three a ten percent annual interest but never did I receive any properly proportioned dividends on my stock though I know there were years when there were large profits.In fact Mr.William Duncan told me on many occasions that business was very profitable but he said it was not wise to divide the surplus as it was wiser to keep it in the bank drawing good interest as insurance against destruction by fire of the company's interests.

4. Shortly after the New Year 1905,Mr.Duncan called me into his occife.He then and there told me that the Metlakatla Industrial Company was going to disincorporate because taxes were so high on corporations in the state of Oregon, and he felt it was just a waste of money to pay this incorporation tax when the company could get along just as well without incorporation bonds.I said if you think the company will go on just the same,all right,I do not want the company to break up. He said the company would go on just the same.

6. That fall Mr.Duncan wanted me to give up my shares and in return he would give me their face value.I refused and the matter hung fire till the next year when he finally persuaded me to give up my stock upon these terms,but under strong protest I told him I wanted my part of the reserve fund held as fire insurance since I was no more to receive any benefits of the business.He waived me away,telling me that there was nothing and that finally the whole thing would go to the town anyway.

7.Now I want my share of the profits,not any one elses money nor any of what rightfully belongs to Mr.Duncan.

Signed this 13th day of January 1916,A.D.before and in the presence of the two witnesses whose signatures are herewith evident.

Edward Benson.

Witnesses to signature:
Jacob Scott,
Mrs.Clara V.Jones.

(Note: Affidavits like the above were also made out by the following persons:Alfred Baines,Mrs.Catherine Marsden,Eli Tait,Jacob Scott,Adolphus Calvert,Mrs.Ellen Hanbury.

METLAKATLA ALASKA Sept 19 06

Rev C. C. Irwin Newport Oregon

Dear Friend I remember that you generally attend the Presbyterian as delegate from the Newport Church and it might be possible for you to do something about the Rev. E. Marsden a Native Minister of the Presbyterian Church who has been employed as missionary by the Church at Saxman a Native village (or was a village but is now entirely deserted) about twelve miles from here according to Mr Marsdens statements made along in 1902 & 03 there was a flourishing work there an organized Church of 45 Members a sawmill employing 35 men & running day and night a school &c &c There are no people there

now the mill is abandoned and all the buildings are going to decay although many of them were quite pretentious buildings Mr Hayden himself has moved to Ketchikan but he has been here part of the time and has been very active in trying to get Mr Duncan removed and himself appointed as Missionary in this place although Mr Duncan originated & has always carried it on and it has always and is now self-supporting and Mr Duncans services are still well attended. Mr Duncan is nearly 85 years old and having been with this Mission 60 years of that time would of course have to go among strangers if he left. There used to some institution which

would be a hardship for him as he is still in good health and he has his home here and an income sufficient for his support. Then there are only comparatively few people who would be satisfied to have Mr Marsden here even if Mr Duncan was to leave here he does not give satisfaction here as a missionary which is the reason that all the people tell-Saxman He is about as popular as Mr Jones was at Newport There is disgraceful for him to undertake to undermine and drive Mr Duncan away at this age and having done & still doing a truly worthwhile work here- Disrespect and Contempt for old age is one of the native characteristics and from any standpoint is

very much coming —

I very much doubt whether my Native would do credit to the Church to which they belonged as a missionary here as a successor to Mr Duncan — all of the best people in South Eastern Alaska very much disapprove of Mr Marsdens Conduct — If you see any opportunity of bringing pressure on Mr Marsden through the Church organization to prevail upon him to wait for Mr Duncans return — he is dead at least I am sure you will have no cause to regret it

Your friend
H. Whitmore

a Gentleman is here from England

a friend of Mr Burroughs Mr H. O. Wellcome who comes something like Jobs true friends to have a long talk for he has been here over two months now & does not say anything about leaving yet- He is said to be a Multi-millionaire he has with a stenographer two persons to cook & do housework a Laundress and four Natives employed to keep things moving- He has quite a string of cars to his name & has done some celebrated archaeological work & also in other fields of Physical research

S. G. IRVIN
CHAIRMAN COMMITTEE ON
FOOD AND DAIRY PRODUCTS
HOME ADDRESS: NEWPORT

TWENTY-EIGHTH LEGISLATIVE ASSEMBLY
HALL OF REPRESENTATIVES
SALEM

Newport Oregon- Sept 29th 1916

Rev. A. J. Montgomery,
Portland, Oregon.

Dear Mr. Montgomery:--- I am inclosing you a letter I have received from Dr. H.J. Minthorn, a member of our church and one of our trustees, I have no doubt but that you have heard of him and the great work he has done in Oregon, and other places among the Indians, He is a man of fine charictor, and perfectly reliable in what he would say.

We all take a great intrest in what Mr. Duncan, has done, and it seems to bad to to force him to see the wreck of his life work at the close of such an eventful career.

I hope that you may find some way to stay this thretened missfortune, to the people that have been cared fof by Mr. Duncon , solong and faithfully.

Very Truly

S. G. Irvin

Newport, Ore? sept. 29, 1916.

Rev. A.J. Montgomery
Portland, Ore.

Dear Bro:--

I have two things on my mind this morning. One is that just before Dr. Milligans death I wrote to him concerning securing 100 copies of the new song book Alleluia. I had a letter written just before he started for Marshfield stating that because this was a home mission church he could get us the books for $15.00 per hundred plus the expressage. What I am wondering now is how to go on with our plan to get the new books as we need them very badly. Can you give me any suggestion? Can you get them or can Chas. Hays get them? Please let me know.

The other matter is a letter that Mr. Irvin read to me yesterday from Dr. Minthorn concerning the situation at Metlakatla. Mr. Irvin said that he was going to send the letter to you and I advised him to do so. This the same Dr. Minthorn who wrote last fall and whose letter I sent to you and you forwarded to the Board.

I do not know what you know about Marsden but my opinion of him is that he has had too much attention from white men and it has swelled his head out of all proportions. Nor do I know how much there may be in his attempt to supplant Dr. Duncan. I am only putting my reliance in Dr. Minthorn whom I know to be a man of excellent judgement and

and absolute integrity. He has always been a very active member of the Friends church and not very well versed in Presbyterian polity. However one of his daughters is a member of this church and the other is in India with the Canadian Presbyterian Board as a medical missionary at Ludianna.

You will have to take Dr. Minthorns letter for what it is worth from such a man as Dr. Minthorn is. To this you will add your own knowledge of the situation and act according to your best judgement. We are not recommending anything; only anxious that justice be done and that the best interests of the Kingdom among these indians be served.

We were shocked indeed to hear of Dr. Milligans death. The synod will not seem quite right without him. I have never attended a meeting of the synod that he was not present. Then he was so widely known among the churches of the synod. Even the children all knew him and loved him. We have deeply appreciated his work and his brotherly interest and the christian fellowship we have had with him in the Sunday School work and in our own home.

Yours fraternally:

Geo. T. Reed

D. L. THOMPSON

Rev. Ward W. MacHenry, Chairman —Box 395, Baker.

Rev. James F. Vernon, Secretary — Myrtle Point.

Rev. Andrew J. Montgomery, D. D. Superintendent—454 Alder Street, Portland.

Rev. Boudinot Seeley, Assistant Superintendent—454 Alder St., Portland.

Synod of Oregon

The COMMITTEE OF HOME MISSIONS

Coos Bay—Rev. James F. Vernon, Myrtle Point.

Grande Ronde—Rev. Ward W. MacHenry, Box 395, Baker.

Pendleton—Rev. Walter L. van Nuys, Prineville.

Portland—Rev. Henry Marcotte, D. D., 584 East Broadway, Portland.

Southern Oregon—Rev. John K. Baillie, D. D., Phoenix.

Willamette—Rev. William MacLeod, Mill City.

Portland, Oregon, Oct. 7, 1916.

Rev. T. C. Moffett, chairman
Indian Work Committee of
the Home Missions
Council,
156 Fifth Avenue,
New York.

My dear Mr. Moffett:

Enclosed you will find some correspondence relative to that perpetual sore spot, Metlakatla. I know absolutely nothing of the real conditions and am only passing it on, because I believe the matter ought to be investigated thoroly. You told me, I recall, that you are chairman of the Committee on Indian Work, consequently this should go to you, I think.

Yours very cordially;

Andrew J Montgomery.

Enc:
letter Minthorn to Irvin
" Irvin - Montgomery
" Pratt - "

THE FIVE YEARS' PROGRAM

A campaign to secure the following things:

1. Standardization of all Synod's churches.
2. Net gain of 100 per cent in Synod's membership.
3. Net gain of 100 per cent in offerings to Home Board, with proportionate increase for all other Boards.
4. A manse for every field.
5. A commissioning salary, i.e. a salary below which no commission will be asked from Home Board.
6. Enlistment of church members in activities of Kingdom.
7. Self support for as many churches as possible.

For the purposes of the Campaign a Standard Presbyterian Church is one which has attained the following points:

1. Has made a survey of its community, on the basis of which it has developed a program and is at work on the same.
2. Has a standard Presbyterian Sunday School.
3. Has a free manse for the minister.
4. Maintains yearly the Every Member Financial Canvass in accordance with recommendations of General Assembly.
5. Sounds constantly the evangelistic note, and at least once a year makes a special effort to reach the unsaved.
6. If a church receiving Home Missionary money, is decreasing annually the amount asked for by at least 20 per cent.
7. Makes an offering to every Board every year.
8. Reports accessions by confession every year.
9. Has adequate program of missionary education for the entire congregation.
10. Is training the youth for usefulness in the service of the church.

Minutes - 1st fit

May 30 - 1902 - We have regularly organized Presbyterian Church with 45 members with 3 times as many more that will be combatants not-yet Backsliders - Dying Tonight - a Prayer meeting Sabbath School Preaching & Singings - a Sawmill Starting with a 40 H.P. engine but soon increased to 120 H.P. employing 35 men running day and night: which kept 75 people & 6 salesmen when they would have had Gospel all the time - a Boat building plant - Blacksmithing - have a number of Blacksmith shops about now - forgings iron we have introduced carpentry and the making of furniture and finishing of lumber & soon through more than a page of the Carlisle paper - Now all there is at Saxman is the Company buildings and they are fast decaying - Marsden is trying to make a success of doing something at Ketchikan but Bartlett has a church & School & Hospital Thus & Comm Marsden is not mentioned

Dr. H. J. Minthorn

METLAKATLA ALASKA Oct 11 1916

Rev. A. J. Montgomery Portland Oregon

Dear Sir & Bro. I have connected with this work more or less since 1876 as a colleague of my Dr. uncle - 1876 1902 - 1915 + now. You have been aware no doubt that there has been some friction here during the last two or three years - Chief & Short has taken most of his Dr. uncle's property, & we have used things from the office in order to help him on his Indian work - The Letter Wood & was left by Rev. Edward Marsden & Mrs. Wood & I have all related to the Indian Work & I received Orders from the last fifteen years except what I received from

here & my Daughter belongs to the
Dr Ham Tribe & am a Contributor
To its support & have been a teacher
in the S.S. all of the Time I have been
Used in Bethel & this is
my interest in any Church so
Concerned & is with that church
and it is impossible to succeed
at this interest that I am writing
Plain - I would have expected
from me a letter such as Tom
Dear Dennis & Gertrude and
published in the Carlisle Indian
School Name from which you
will see that I am Dismissed
entered upon Mission work at
Saxman Alaska - Two Months
years ago married & returned to
Ketchikan - This work I
have an entire fondness The
Dr - I School Tribe Dear Dennis -
Tinnich and the School Furniture

moved to this place There is no
church source here There and
the people have abandoned the
place including the Mandan
language which is almost here
gone I'm trying to replace his
Mandan = In contrast with
This Inv Dawson although
eighty one years old had one
hundred and twenty five people
in attendance at his Mandan
morning Service and I took
Sunday school and we had a blessed
Sunday afternoon in the afternoon
Dr Gerber is our speaker This
Morning Mr Lewis took the
service He did a fine job
as he always does Tonight
after the Dawson service we
plan a social for Sunday night
possibly we shall have a good
attendance This service

also his incessant efforts to find
so far succeeded for having
only a few people to come
and hear him the cause of
much ill feeling I learn
and it seems to me there
are also objections to the
Church that he advocates
I hope the Church in this town
& ward will encourage
him to patiently work
until a more public interest
There can be obtained to accept the
Gospel

Respectfully
H. J. Hamilton

C. M. Fripp

METLAKAHTLA INDIANS AND MR. DUNCAN'S MISSION. 1916

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Authors, profound thinkers, and many able pens have, in the past, endeavored to put words together in an attempt to give those interested a pen picture of the miracle wrought and magnificent results obtained by the unselfish life of "God's Servant," Mr. William Duncan, in his labor of love among the Indians. And now after sixty years of self-denial, of hard fought battles against foes of good, within and without, his many friends are grieved and perplexed to find that opponents of his life's plans, plans born of love and devotion for the Indians, have succeeded in securing the active support of Government officials.

Not having known Mr. Duncan personally, or any of the interested parties, it was with extreme reluctance that I acceded to suggestions of friends, and decided to make an independent investigation of the facts.

Throughout my inquiry I have endeavored to approach all phases of the subject from an independent standpoint, with no bias, except that born of a sincere conviction that greater weight should be attached in every instance to motives prompted by love, and having for their objective the highest known attainments; i.e. spiritual development.

I had not long been analyzing the situation before being impressed with the fact that on the one hand I was dealing with the affairs of a "Great Soul" a Master Mind, strong in faith and energetic in works, while on the other hand we had the subtle shrewd mind of the Indian intensified in activity by immersion with the satanic mind. Realizing this I regretted that I was unable to bring to

the task the ready pen of the writer instead of the dull pen of the business man.

After a review of the situation, it is with regret that I am forced to the conclusion that the Government has been poorly advised or misled, and that the action taken cannot possibly be conducive to the highest and best interests of the natives.

I also find that many of the acts of interference were prompted by the apparent object of undermining Mr. Duncan's influence with the Indians, acts of the mutineer conceived in the minds of those "who love to have the preeminence" and who recognize the necessity of wrecking the devotion of the natives to Mr. Duncan, in order that their own little star may shine more brightly; acts of disrespect by minor officials,who, instead of zealously guarding and seeking to perpetuate the good influences of Mr. Duncan's work with the natives,are more concerned with the assumed dignity of their positions and choose to disregard the importance of maintaining the dignity and sacred influence of a consecrated life.

It will be interesting to know that Metlakahtla has been honored in the past by visits of inspection by many prominent American citizens, amongst whom were one U. S. Vice President, the Speaker of the House, many Senators, and members of Congress, seven Alaska governors, several judges, noted ministers and heads of universities;- all of whom were unstinted in their praise and appreciation of the wonderful work Mr. Duncan was engaged in. What a contrast, men of prominence and heads of universities highly commending his unselfish work, and yet today I talked with a little mind, prominent in educational service, who spoke disparagingly of Mr. Duncan's sincerity. It indeed seems most unfortunate that Mr. Duncan has not been permitted to continue in control, or at least been permitted to formulate the plan, and inaugurate the methods by which his great

work could be successfully carried on. The Interior Department makes a very serious blunder when it attempts to serve the best interests of the Indian Mission by substituting salaried officials for consecrated lives. He who conceived the idea and whose love and devotion brought it into practical reality, and who has spent nearly sixty long years of his life, living with the Indians, and witnessing the transforming power of the Gospel of Love in their lives; surely he, of all men, should be the one to speak with wisdom and best advise the course to pursue.

The Government, however, through certain officials, has been prompted to heed the whims of certain Indians; disgruntled ambitious natives, who, having made a dismal failure of their own undertakings, have had to look with eyes of envy upon Mr. Duncan's success; Indians desiring "to have the pre-eminence" but reprobate in heart and unbalanced in experience, while Mr. Duncan although respected and beloved by the majority of his people has been thrust aside subjected to many indignities and forced to witness the ruin that follows so quickly upon the heels of discord and suspicion, the seeds of which were sown by design, watered by falsehood, and matured by the success attained in gaining the ear and active support of officials.

After securing what information I could at Ketchikan, I proceeded to the Island to visit Metlakahtla with a view of getting first hand information from the natives, and if possible to gain access to the records in Mr. Duncan's possession. I arrived late in the evening and was shown to Mr. Duncan's residence, which building, by the way, is one of the most modest in the village. I was received most cordially and tendered the hospitality of his home. Before my arrival I had been told that Mr. Duncan was in his eighty-fifth year, and I was prepared

to anticipate the infirmities consequent upon old age, but to my surprise and delight I found him bubbling over with vitality, a masterful mind, energetic, keen and forceful; disappointed because of the predicament of his people, but strong in faith, and apparently equal to any emergency, a man that would have forged his way to the pinnacle of fame in the world's affairs, but who has devoted his long life to the welfare of the Indians. On learning my mission he gladly placed at my service the entire record of his sixty years work, including account books, private and government correspondence, containing a wonderful store of information. He gave me a full description of his life work to date, and even permitted me to inspect his will, executed several years ago, and in force at time of present cleavage. In this will all his personal property, moneys in bank, and industries were turned over to native God-fearing trustees, for the continuance of mission work.

I was indeed glad to receive this great privilege, especially as it has such an important bearing on his plans and life work. Its contents emphasize the great wrong and heart thrust that has been inflicted upon a noble soul. This is an important point to bear in mind because I have ascertained from both officials and natives that the government was led to credit the insinuation made by ambitious individuals, that the natives were being exploited, which ignoble assumption is absolutely disproven by his will. It seems remarkable and most unfortunate that the Department failed to furnish him with any adverse report or copy of any charge against him, although it was demanded. His friends have been left in the dark as to reasons for drastic action taken. Secondary reasons were always given in explanation, but never have they convinced the people of the justice of the interference and drastic action. How unfortunate that in the first instance the

real charge or suspicion had not been ventilated, or at least made known so that it could have been met and disproven, and thus have saved so much trouble and lasting hurt to the mission. Instead, misunderstandings multiplied until when the true facts became known, the evil had been accomplished. Apparently officials are very, very, human and must necessarily justify their course by magnifying things that would never have been given a second thought if the original grave, yet unexploded, charge had not appeared.

In order to fully understand the situation a brief review of Mr. Duncan's work is necessary.

It was in the year 1857 that Mr. Duncan, then a young man of twenty-five, landed in British Columbia from England, and there first started his mission work among the Indians at a place called Fort Simpson. The Indians of that day were savages in their blankets and skins; warfare and strife between tribes and bands was common, and some of the bands on special celebrations performed the ceremony of offering human sacrifices. The task before him was gigantic but with a strong faith and resourceful mind he started in to take the first step, that of learning the native language. After eight months of study, with no assistance except that of an Indian who could speak no word of English, he was able to preach his first sermon in the native language. He has since written hymns and translated portions of the scripture into the native language. His work in British Columbia is a matter of record and makes very interesting reading, but , however, I cannot here give the space to it. Suffice to say that the product of his thirty years of labor there, was a highly civilized people numbering over one thousand souls, who became Christian, gave up tribal feuds and prejudices, received a practical

education, built and lived in their own houses, conducted their own industries, and under his guiding hand became self-supporting in their new surroundings, and rejoiced in the fruits of the labor of love.

Mr. Duncan's original conception of his responsibilities is illustrated by the wise philosophy,if we civilize the Indian his wants will be increased and provision must be made for them. Instead of the blanket and skins they will need clothing. Instead of the tent they will need houses. Instead of the earthern floor they will need furniture. Instead of the "Medicine Man" they will need medicine and doctors; also teachers and schools,too,etc. To provide for these, industries must be started so that they can earn the necessary wage, be self-supporting, and thereby enjoy the full fruits of their labor as well as the benefits of the Gospel of Love. The wonderful evidence of this plan, first put into practical operation in British Columbia, and later enlarged upon in their new location here in Alaska, are to be seen on every hand. Decay , however, has already set in (for Mr. Duncan has been out of control for some time) but in conversation with the natives they speak with enthusiasm when mentioning the good times when Mr. Duncan was permitted to operate the industries.

About thirty years ago the Indians of British Columbia were "up in arms" over the action of the government in depriving them of having any right in land, (except as should be accorded them by the bounty and charity of the Queen of England). The Metlakahtla Mission Indians were no less incensed over the action than were their unchristian brothers, but rather than contend by violence they decided to follow scriptural teaching and surrender all their homes, industries and improvements and come to Alaska, where they expected to enjoy the great-

er advantages of American liberties. With this plan in view, Mr. Duncan went to Washington to find out if the move would be a welcome one. The proposition was very cordially received at Washington and throughout the country as evidenced by the fact that Henry Ward Beecher and his congregation of over two thousand sent a memorial to Washington requesting a favorable consideration by the government. Mr. Duncan was encouraged by the President, senators and men of influence to take the step. He did not ask for or receive any financial help from the government, for be it remembered that they were a self-supporting people and were not to come as wards of the government. This was in 1887. At that time no one residing in Alaska had title to their land. Justice Miller of the Supreme Court pointed out to Mr. Duncan that they would have the same right as anyone else then in Alaska, i. e. Squatter's rights.(I take this information from previous reports made by Mr. Duncan).

Having selected Annette Island as their future home, some 823 souls moved from Old Metlakahtla to the new location in Alaska. Then started the toilsome work of the pioneer, clearing of forest and laying out of town, the building of homes, public buildings, wharf and industries, Fortunately Mr. Duncan was able to build a saw mill and a large cannery thereby creating work and means of a living in addition to their usual pursuits of fish and furs. No government aid,however, was received in connection with these improvements.

The energy and resourcefulness of Mr. Duncan is evidenced by the following improvements; - 118 residences built by native labor, many the equal of city houses. A church 100-70 heated by hot water, seating capacity of 600 and furnished with a pipe organ. A large town hall, school house, residences for teachers and doctors, a twelve room guest house, a village library, a large store

building, about three miles of sidewalk, a saw mill, a large cannery and a warehouse, a deep-water wharf, two and a half miles of steel pipe carrying water for power and cannery purposes. Also many other village conveniences. All these village improvements were built by native labor, who received regular wages from Mr. Duncan for all work in connection therewith. I find that the sick and aged were cared for, a doctor for medical help furnished free, as was also the services of a duly qualified teacher. All these splendid buildings and appointments, together with the busy industries brought prosperity and happiness to the people for a period of over twenty-six years and made Metlakahtla a place of renown. But alas, this is past history, for no longer is there the hum of industry of the happiness of a contented and united people. The blighting work was started some time ago, and the seed was sown in favorable ground, with the result that today the government is in control and is the guardian of the poor native with the same baneful effect as characterizes the Indian history of the past.

The gigantic proportions of this man's work is further demonstrated by an inspection of his books. I found that the disbursements in connection with his operations and work here in Metlakahtla amounted close to one and one half million dollars; that the wages paid to the natives was as high as any paid in similar industries and in some cases higher, the adult wage ranging from $2.00 to $3.00 per day and representing approximately one half million dollars. I also found that the industries were built, operated and paid for without government aid, and were completed before the Island was made a reserve; that the yearly pack reached as high as 19577 cases of salmon per year. It is also apparent that it was run purely in the interest of the native, as evidenced by the

fact that Mr. Duncan never allowed it to be operated on Sunday, nor did he ever receive fish taken from traps, or allow the installation of traps near the Island. These industries were operated from 1891 to 1912, a period of twenty-one years. I also found that of the thousands and tens of thousands of dollars expended in the industries, the natives were encouraged to invest and take shares to the extent of their ability, the total amount contributed by them being around $2000. and on which they received in dividends as high as 15% interest. I further find that every dollar of principal invested has been paid back to the natives, in addition to dividends, as was also the money advanced to him by Boston friends. The occasion of this repayment was owing to the desire of Mr. Duncan to make a will in which all could share alike, which of course could not be done till all shares outstanding had been redeemed.An additional danger was that, after his death, of industries getting into poor hands and he did not wish any native who had invested to lose his money. (Present conditions prove the wisdom of this step)

In 1913 the salmon business was practically nil, and with the prospect of very low prices, Mr. Duncan, after receiving advices from his agents, decided that they could not run the cannery without a financial loss. It would be better to temporarily discontinue operations. His judgment was verified by exceptionally bad conditions that year that resulted in several failures. In order, however, that there would be no loss in wages he decided to give the natives work by systematic clearing of land so that it could be used for agricultural purposes, and also to make village improvements. This plan was at first received with rejoicing, but as information came that the government was formulating plans for control, the natives, misled by the cunning ambitious agitators who were seeking control, decided

not to go ahead with these improvements.

In 1915 Mr. Duncan again started the cannery, having first consulted with the natives, as was his custom. He had expended some $700.00 on preparatory work when he received word from Mr. Claxton of the Educational Department (see telegram Beatty March 24) ordering that all industries were to be stopped. Notwithstanding the loss of the $700.00 and against the wishes of the natives, he obeyed the order and discontinued operations, much to their loss and disappointment. This astonishing action by officials has never been explained, and the injustice of depriving these people of their season's work and profit refutes the assertion that the action is in interest of the natives. In fact the interference in the mission work has made it quite evident that the only ones benefited are the "white man" and his selfish interests.

When the natives came to Alaska 30 years ago they did not come to become wards of the government, nor have they ever since petitioned the government to take over their industries. The only petitions sent to the government were requests for cooperation in school. It must be borne in mind, however, that in 1891, after they had built and established their industries without government aid, Congress passed an act making the Island a Reserve for their particular use. It is inconceivable that the intention of the act was to interfere or to confiscate Mr. Duncan's improvements or industries. The intention of the act was to foster and preserve a helpful environment by keeping away from the Island the influence of the "white man's liquor" and evils of, so called, civilization, all of which has been defeated or nullified by the present action of the officials.

Owing to advanced age, Mr. Duncan, some time ago, conceived the idea of having the government appoint someone to run the industries for the natives, but

under certain prescribed conditions. However,on being advised by friends of the danger and risk of leaving such matters in the hands of officials, he withdrew the proposition. We wonder if this withdrawal by him has been resented. However, although no petition was filed by natives requesting the action, the Interior Department, actuated we must believe by best of motives, but advised through doubtful channels, has said in effect to Mr. Duncan. It is true that prior to the Act making the Island a reserve, you built, paid for, and operated the cannery, sawmill, wharf, (and later the pipe line) and by operating them gave much needed employment to the natives, combining a most wonderful uplifting work among the natives, yet our decree is that they shall be confiscated, and you are not to enter them without our permission. And further, you must acknowledge you are receiving proper treatment at our hands, or find a home elsewhere. I quote from Secretary of Interior's letter of June 26th, 1915. "In view of your long and faithful work in behalf of the Metlakahtlans, I shall not object to your remaining in Metlakahtla, if you will, in good faith cooperate with the agents of the government. If you are not willing to give such cooperation it would be best for you to seek a home elsewhere". In view of this attitude how very apparent it is that the Department has been grossly misled by minor officials. Not only had Mr. Duncan built, paid for and operated these industries but he had actually, from year to year, paid to the government taxes and licenses totaling several thousand dollars.

It is essential that we keep in mind that during Mr. Duncan's work for the Indians, many strong influences have been at work to defeat the effectiveness of his efforts. He has been very zealous in safeguarding the environment of the Island from evil influences and in consequence has had to contend against malicious

activities of opponents without, as well as with worldly ambitions within the village. The mining interests have ever coveted the Island, and succeeded in getting a bill before the Senate, the passing of which would have thrown down the bars to entrance of the usual mining camp evils. He hastened to Washington to protest and the Bill was rejected. The cannery influences have also been most insistent in their efforts to invade the fishing grounds near the Island, and to place the fatal fish-trap. Mr. Duncan has strenuously fought this great evil, the increasing use of which jeopordizes the natives' future. The wholesale depletion of the fish by this method must necessarily deprive the native of his principal food and occupation. In standing guard of their interests in this connection, and declining to compromise he has had to antagonize influences that unfortunately can readily gain the ear of government officials; with the result that the poor native is made to believe that his best interest is being safeguarded, whereas it is always the "white man's" selfish aims that triumphed. These selfish influences never fail to take advantage of any sign of discord, and by feeding the fire of discontent, are able to enlist the activities of would-be leaders, and thereby strike at the enemy of their selfish plans. All communities can furnish those who for personal advantage , or for spite because of fancied wrongs, are willing to cooperate in such tactics, especially when their vanity and ambition is played upon. The wonder is that such individuals should be able to gain the good-will and approbation of government officials.

The earnest consecrated missionary recognized how fatal is the effect when the native comes in contact with, and under the influence of, the "white man's" selfish ambitions. Struggling up from their primitive conception of life it must necessarily require many generations before they become sufficiently bal-

anced in mind and experience to enable them to analyze and put things in their proper relations; thus it is that on the return of a native from college educated by supposed benefactors, the heart of the true missionary is deeply concerned lest the intoxication of a little knowledge may bring grievous disaster to the mission. The return of such a one may mean great good or inestimable harm. The prestige of his education enables him to successfully sow the seeds of true or false ideals of life. Unfortunately, too often, the "white man's"worldly ideas, material ambitions, false education, lack of reverence, and glamor of achievements, become the ideals of the educated, yet inexperienced Indian, and with this false conception of life great havoc may be wrought. This to a very large extent explains the unfortunate situation at Metlakahtla. It was not hard to find the ambitious educated individual who would readily respond to the outside influences and repeat their insinuations. If natives, they say, could only be led to believe that they were being exploited the whole difficulty would be overcome. Mr. Duncan is in their way, he must be discredited, a cleavage must be brought about. Thus the cunning ambitious mind was enlisted and the intrigue started. The result is that today fish traps are installed for the benefit of the white man, the cannery has been leased by the government to white men for a term of five years, and thus the fishing reserve of the Island goes to swell the profit of the "whites" while the officials say they are simply looking after the interests of the Indians.

The village profits from the rental of the cannery, they say, which doubtful rental will only be in evidence provided there is any amount left over after paying the improvements, which improvements are to be put in by the white man. One thing is certain, the white man is operating for profits, and those

profits have in the past remained on the Island for the benefit of the village. In the past there was no work on the Sabbath, but now these"little trifles " are of no concern. The missionaries' influence must be thrust aside when the officials join with the "white man" in looking after the natives' interests. How absurd and ridiculous!

This remarkable procedure on the part of the government can only be explained on the theory that misleading information of a serious character has been furnished the Department. Unfortunately,officials fail to recognize how difficult, and I might add, impossible, it is for them to get all the facts when investigating Indian affiars. The glamour of their positions precludes the possibility of securing the desired results, especially when they can give only a few days to the task. How long, we wonder, will it be before officials learn to discourage false ideals of natives, misled by unbalanced and inexperienced educated minds, instead of encouraging falsehopes. The temptation to receive homage from the native and to please may be great, but their best interests can only be served by cooperation with the work of consecrated missionaries. It is with regret that I pen this criticism, but the enormity of the issue and great importance its bearing has on the larger interests of this North Country prompts me to deal frankly with the situation as I see it. Unfortunate indeed would it be if the mission work of renowned Metlakahtla should come to naught, and the many helpful missions of Alaska suffer from the effects of its downfall, as suffer they must, for Metlakahtla has occupied a peculiar position, combining encouragement and practical object lessons to the faithful toilers in the great unselfish work of the north.

I wish again to emphasize the fact that a busy Secretary of the Interior

cannot be expected to know the details of local conditions, except as they are conveyed to the Department by minor officials. The primary interests of a mission being religious, the question of the wisdom of an investigation by the Educational Department, at once asserts itself. A principle of our educational system is that it must be divorced from religious teaching. How then can we expect school officials to depart from this principle, when assigned to an investigation, and to give due attention, or importance to the religious aspect. In other words can the interests of a mission be best served if the policy is to be dictated by those trained in, or under, our educational system? It is now demonstrated beyond a shadow of a doubt that civilization based on education alone is a dismal failure. The evidence is before us in the bloody conflict of cultured Europe. The educators of the land have failed in the supreme purpose of education, and must fail if they neglect to encourage and give first place in all their plans, to the doctrine of a transforming spiritual power. Mr. Duncan's mission combined this essential with education and how much better, if an investigation was thought advisable, to have appointed missionaries from all branches or denominations, especially as the Indian question is a live issue, and Mr. Duncan's past success cannot be even approximated for government officials or officers whose term of office and salary may terminate at any time. In any event the matter of prime importance to the educator is the perpetuation of his educational system. Mr. Duncan, because of ill effects of certain schools upon the lives of natives in the past, has had occasion to severely criticize them and now finds himself and his mission under the supervision of the Educational Department. In this connection it seems necessary to refer to a statement made by him in a previous report to the effect that a certain U. S. marshall had reported that out of twenty native prisoners, nineteen of them had passed through the government

schools.

It will be well to bear in mind that during Mr. Duncan's activities the affairs of the village and community were placed by him in hands of a council of elders, who were chosen or elected by the people, but only after much deliberation and prayer,as it was considered a sacred duty. It should also be kept in mind that originally these people were not from one, but many bands of different chiefs. I have previously stated that under Mr. Duncan's teaching he had succeeded in having them put away all tribal feuds and preferences, and these matters were never permitted to have any place in their public affairs. However, when the government assumed control, a more modern plan must be instituted. They must have a mayor, a secretary and a council, with the result that tribal preferences have been revived and today the effects have been seen in the council. Merit no longer is the qualification, but ambition and deceit play the "white man's" game of politics.

I have previously mentioned certain influences that have played an important part in undermining and destroying the work of the mission. If in cultured Europe there should be strife and conflict, it should not be a matter of surprise that in an Indian village there should be those who "love to have the preeminence" and who take every advantage to improve and further their cause, hoping thereby to satisfy their lust and ambition. To those who know the Indian nature it is not at all remarkable that the chief conspirator should be an educated Indian, whose chief claim to ordination as a minister, is a "white man's" education. Nor is it surprising that such a one would choose as associates those whose standard of life is of the lowest order. Such a combination can by outside encouragement and by their seductive influence work serious harm to a community, especially as by coloring statements and reports sent abroad for publication they misrepresent

the heart of the people. Unfortunately the prestige of education enables such an one to usurp the control of petitions and the work of the scribe, and thereby mislead those who seek the benefit of his talent. Naturally during Mr. Duncan's long life guarding their best interests some would come under his displeasure and reproof. For instance two of his saw mills were burned down. He shouldered the loss and rebuilt again in each case, but on the second occasion he discharged the party whose carelessness was responsbile for the loss, and thereby incurred bitter enmity. In all communities there are those whose ambition and utter disregard for the right makes them an easy prey for the shrewd superior mind. It was by enlisting the aid of such characters that Edward Marsden has been able to develop his plans and sow the seeds of discord. Edward Marsden as a youth in Mr. Duncan's school, attracted the attention of influential men because of his scholarly attainments, who undertook to give him a college education. After some ten years absence he was ordained a minister for missionary purposes. It has been my privilege to read many letters and replies from this man to Mr. Duncan during his absence and even as far back as twenty years ago. By them and attendant events it is quite easy to ascertain his one great ambition, in fact, at a certain college, he many years ago encouraged the idea that he was Mr. Duncan's successor. It was originally Mr. Duncan's desire that he study to be become a doctor, especially as this would enable him to fill a much needed place in the community. He, however, did not accept this plan, and as Mr. Duncan never considered him spiritually fit to preach, he did not have any position he could give him along the lines of his choice. Mr. Duncan was conducting his mission purely along non-sectarian lines. Being disappointed in this, he, however, was appointed to a charge by the mission board of the denomination that had ordained him. The mission work he was assigned

to
^was Saxman, an Indian village about 12 miles distant. During his work there he endeavored to get Metlakahtla people to come to his village and live, and did succeed in getting a few to build a saw mill near his mission, which mill was built with money from Metlakahtla. The venture, however, was a failure and the people lost their money. After many years there without progress, his mission was a failure and today Saxman is a deserted village. During his stay there he, however, had published glowing accounts of his work, which reports make strange reading when compared with the facts. Natives tell me that his chief concern is to keep the missionary money coming his way, and that the hunting trips are all reported as missionary efforts. I, however, will not attempt to put in print all the remarkable things he is credited with. Realizing the approaching end of his work there he turned his attention to Metlakahtla, at the same time pretending to be doing missionary work at other places. By his shrewd methods and intrigue he sought to create discord and with the prestige of his education was able to make some think he was indispensible to the welfare of the village, especially as his boat "Good Tidings" was ever at the disposal of Government officials. The following will give the best picture of his worth as a minister and a man. The mission board with which he is connected, had apparently received adverse reports and wrote a letter to the council here at Metlakahtla asking if it was true that he was interfering with Mr. Duncan's work and mission. The mayor, a relative of Marsden's, informed him of the letter, and without acquainting the council here at Metlakahtla, an answer was prepared by Marsden refuting the charge against himself, which letter was duly signed by the mayor and forwarded to the mission board, the secretary of the council having refused to sign it without action of the council. Later having strengthened his

position, he was made secretary of the council and together with the mayor is using his position to advance his plans. This is further evidenced by the recent publication of a long article by him and signed as secretary of the council, whereas the council never saw nor authorized it, nor would they think of doing so. His latest scheme was to get the people to raise $500.00 to enable the mayor to go east to the mission board with him. The plan, however, was flatly turned down by the people, who refuse to take him seriously in such matters. Thus it is that an educated mind, intoxicated with a little knowledge is encouraged to mislead the people by those in authority and to spread false ideals in the community. His one purpose and aim seems to be the uprooting of the good work of an unselfish life, in his efforts to destroy, He, however, has failed to cover up his true aim, that of revenge, and as a result he is already being discredited by former friends. How unfortunate that opinions of men of this stamp have in the past carried more weight with officials than the facts presented by men whose lives ring true to the highest conceptions of life.

In dealing with the school situation I find that from 1895 to 1913 ,a period of 18 years, Mr. Duncan maintained the school at his own expense,giving to it his personal attention, and furnishing duly qualified teachers. Prior to 1895 the government volunteered and gave assistance to the school work, but for 18 years not a dollar was contributed. The high standard of the school is shown by evidence on every hand, and by many, many letters from former students who have gone out into the world of affairs. The one serious drawback in school matters was the absence of facilities for older pupils. In order for them to continue their studies it became necessary for them to leave home and attend government schools. This proved disastrous to health and morals. Many returned with the dread lung

disease, something heretofore practically unknown, It was also found that in several cases their characters were demoralized. Girls returned ungrateful and disrespectful to parents, and in some instances the youths married while at school without the parents consent. In order to improve this situation it was decided after much deliberation to petition the government for a high school and boarding school that could accommodate the larger pupils while their parents were away during the fishing season. There was no wish or desire at this time to disturb or interfere with Mr. Duncan's school work for the younger children, and which combined the essential religious instruction in their own language. After many delays Mr. Claxton of the Educational Department came here, and to him, so I am informed by the natives, they repeated their request, emphasizing their former wish not to have a rival day school. He informed them that the government could not give them a boarding school, but advised and encouraged them to have a regular government day school. Still believing that this would not conflict with their wishes the plan was agreed to. The result is a divided community and all the evil effects that follow, Some of the children still insist upon being taught by Mr. Duncan, but as he has been locked out of his former buildings he has to take them to his home.

Apart from the question of the wisdom of this step, it seems most astonishing that it should not have been instituted without such a show of arrogance. There seems to have been a studied plan to discredit Mr. Duncan before the natives and children. This in my opinion is inexcusable, unwarranted, and deserving of the strongest censure. There is not a native living in the village who has not received of Mr. Duncan's teaching and helpful ministration,

men whose devotion and confidence cannot be shaken, and yet every effort seems to have been taken to undermine and discredit the one who has been their life long friend. It would naturally be expected that officials would be anxious to perpetuate, and defend the sacred influences of a helpful life, instead of giving object lessons of contempt. In this way the officials have played into the hands of, and been successfully misled by, those who have been active in their efforts to defeat the good work that has been going on in their midst. The following examples will speak for themselves:- Mr. Duncan was locked out of the school house in which he had labored for 30 years. His school and mission equipment, including books, maps, magazines, bibles, prayer-books, etc. were all bundled together and thrown on the floor in a back room and shed, where I inspected the sad mess with the rain pouring down through the roof on it. The rooms from which it was removed were comfortable and dry and completely empty, having never been put to any other use. In fact as a two-story new school building had just been completed there was no need of the old school building. But why this destruction of property and object lesson to the young Indian mind? Simply because they must learn that Mr. Duncan is no more; that the wonderful influence and authority he excercised over them in the past is a thing forever gone. They must know that the government officials have no respect for him. Possession was also taken of the doctor's dispensary, removing therefrom about 350 bottles of drugs, surgical, dental, and optical instruments, medical books and journals, throwing them promiscuously in boxes in an unused leaky building. Mr. Duncan has never once resisted by force any action of the government,but the people must be made to believe that he is an interloper. The crime is not, so much,

in the destruction of property, as it is in the undermining effect such conduct must have upon the minds of the people; and all in the name of education, and for the so-called improvement of the natives. As before cited, the Secretary states that he must cooperate with the government officials or leave the Island. Fifty-nine long years with his beloved people, with no other home in the world, unselfishness written on every act, and yet without one good reason to justify it he is subjected to indignities by those whose concern in life is the dignity of a false position. I know these are harsh words, but age and silvered hair alone justify them, to say nothing of the long unselfish life given to those in need, and to the upbuilding of the country. I mention another indignity. Officials had already broken into and removed the lock from the cannery warehouse, and on this particular day they were removing some of the pipe fixtures, when some natives remonstrated, stating that they belonged to Mr. Duncan. The commotion was noticed by Mr. Duncan,and as Mr. Jones,the government teacher in charge,was passing, he, fearing trouble, said to Mr. Jones,"You had better be careful or there will be bloodshed". What do you think the stalwart Mr. Jones did? He took a boat and went 15 miles to get a warrant to arrest the 84 year old Mr. Duncan for "threatening him". Mr. Duncan went to Ketchikan and it is needless to say the case was dismissed. But why this demonstration? Simply to show authority and to show the natives that their reverence was misplaced. Also to be able to notify the Department that Mr. Duncan was resisting, and thereby mislead the Department. Another incident will show how this studied effort to mislead the Department, by false information,

was carried on. As has already been stated Mr. Duncan had built a 2 1/2 mile steel water pipe line for power and cannery purposes. The water was always turned off to protect it from the frost, when not in use, but when it was running it was a convenience to a few houses near the cannery. However, 5/6 of the village procured their water from springs and streams. Apparently Mr. Jones had been getting his water daily from the pipe line, for when Mr. Duncan had the water turned off, he became incensed, for soon there came word from the Department ordering the "village water service" turned on, and inclosing a letter from Mr. Jones stating that the peoples' health had been endangered by having to drink poisonous water. The facts are: They were drinking the same water they had been using for years, both before and after the pipe line had been installed, the pipe line being simply a service for the industries, but made use of by a few homes near it. But here is the point. Since the government officials have been in charge of the line, through want of care, it was allowed to freeze up and burst creating a serious loss to the village, and as a result Mr. Jones has been several months using this very water that he so strongly condemned to the department, and yet he is in good health. How absurd this all is! The Department must be made to believe that Mr. Duncan is in the way, hence the misleading information. When school teachers and officials can break into buildings and destroy property, is it any wonder that already the children should show a tendency the same? Realizing that they are now free from the restraint of the past, lack of reverence for the Sabbath, and many other evils are much in evidence.

It is not surprising in view of all these things that the natives who have been taught to reverence the precepts of God should now begin to see

the sad mistake and blunder that has been made by the unnecessary interference with the mission. They begin to realize that simply "time servers" whose interest in them keeps pace with their salary, are not to be compared with the consecrated lives given in their interest. The educated native minister is now discredited, while Mr. Duncan goes quietly on his way ministering to the people, preaching the gospel of love, and providing doctors and medicine for the sick and needed help for the aged, grieved because of the devastating influences that have overtaken his people, but strong in faith.

From whatever angle the controversy may be viewed, there stands out prominently this one fact; that under Mr. Duncan's guidance and control Metlakahtla mission and its natives were prosperous, happy, and contented, whereas the advent of interference and encouragement of evil designs has produced the very opposite. The reverence for the Sabbath and regard for higher things have been dissipated by, and substituted for, the "white man's" worldly ambitions.

A personal investigation of the buildings and industries that have played such a part in the development of the village, reveal a remarkable absence of care or protection. The large town hall which was the pride of the village, has been allowed to suffer from neglect, and today is in a deplorable condition. Owing no doubt to the removal of restraint from the youths, there is hardly a whole window left in the building. The saw mill that has given such valuable service has been allowed to deteriorate from neglect until it is in a dangerous and useless condition. The pipe line and cannery have also suffered from woeful neglect and want of care. Mr. Duncan, who was refused the privilege of operating these industries and

deprived of authority, could not be expected to give them the care and attention he had bestowed on them in the past. But it is apparent the authorities have failed to appreciate their many responsibilities. This is further evidenced by the bad condition of the sidewalks and general appearance of decay throughout the village.

The more serious damage, however, is that attached to the religious aspect of the situation. The harm that has been done by attempts to undermine the influence of the life that has been so instrumental in rescuing from their former primitive condition, can not be estimated, and must ever rebound to the discredit of those responsible.

In conclusion I wish again to state that it is a serious blunder to divorce any branch of the native's interests from the essential religious teaching, and religious control. Under the combined control of all their activities by Mr. Duncan the mission was a great success, resulting in a happy, contented, God-fearing people.

Respectfully submitted,

C. M. Fripp.

M

November 8, 1916.

Rev. Andrew J. Montgomery, D.D.,
454 Alder Street,
Portland, Oregon,

My dear Dr. Montgomery:-

Dr. Moffett has put into my hands your letter of October the seventh enclosing communications from Dr. Minthorn and Messrs. Irwin and Pratt concerning Metlakathla. I am taking the liberty, as I am sure you would give me permission so to do, of sending Dr. Minthorn's letter to Dr. Condit. We have had long communications from Dr. Minthorn along the same line. The only new statement that he makes in his letter to you is that Edward Marsden is at Metlakathla. The Board of Home Missions held up his Agreement so long as he was at Metlakathla, and having learned that he had returned to Saanich to take up the work he had previously been assigned to, the papers were sent to him.

I shall await with some interest Dr. Condit's reply concerning this matter.

Very sincerely yours,

November 8, 1916.

Rev. James H. Condit, D.D.,

Juneau, Alaska.

My dear Dr. Condit:-

I am enclosing correspondence received by Dr. Moffett from Dr. Montgomery. I am also enclosing a letter of mine to Dr. Montgomery. We shall be glad to have you write us as to whether or not the statement of Dr. Hinthorn that Mr. Marsden is at Metlakathla is correct.

Very sincerely yours,

(Enclosures)

MAR 29 1917

Ketchikan, Alaska.
December 6, 1916.

To the Presbyterian Board of Home Missions,
156 Fifth Ave., New York City.

Gentlemen:

We, the undersigned residents of Ketchikan, Alaska, being familiar with the work and people of Rev. William Duncan's Mission at Metlakatla, Alaska, and the trouble which has been unjustly and unnecessarily thrust upon this venerable and revered missionary, wish to express our conviction that Rev. Edward Marsden, by plot and design, is the willing and persistent instigator and agitator of the things which are bringing sorrow to Mr. Duncan.

We understand that Mr. Marsden is commissioned and paid by you from the funds raised from donations of Christian people. Your body will, therefore, we feel sure desire to give his conduct in this matter the prompt and thorough investigation it deserves.

Signed

Name.	Occupation.	No. of yrs. res. in Ketch.
B.L.Myers,	Phys. and Surgeon.	6½ yrs.
H.C.Strong,	Merchant.	18 yrs.
F.E.Ryus, Mgr.	Ryus Drug Co.	15 yrs.
W.A.Bryant, Mgr.	J.R.Heckman Co. Merchants.	17 "
M.E.Swineford.	Postmaster.	17 "
J.C.Barber.	Mgr. Cit. Lt. Pwr. & Wtr. Co.	12 "
G.M.Fripp.	Mines Moira Sound.	1 "

I hereby certify that the above signers are known to me to be among our most highly respected and honorable citizens.

E. S. Stackpole.
U.S. Dist. Court Commissioner.

Juneau, Alaska.
January 2, 1917.

Rev. Edward Marsden,
Ketchikan, Alaska.

Dear Mr. Marsden:

I am enclosing a copy of a petition which has been sent to the Board and which has just reached me from Dr. Dixon with the request that I investigate the same and make such report to the Board as my investigation may warrant. Dr. Dixon requests that I acquaint you with the nature of the petition and this I think best accomplished by sending you a copy of the same.

I would be pleased to hear from you at your leisure with respect to the inclosed, with such representations as you desire me to make to the Board. Dr. Dixon assure me that no action will be taken, in fact that the matter will not be submitted to the Board until my report is sent in. This will give you ample time to prepare such defense as you think best.

Cordially yours,

James H. Condit,

General Missionary.

The Board of Home Missions of the Presbyterian Church in the U.S.A.

Territory of Alaska

In re charges preferred against the Rev. Edward Marsden

on the part of

Dr. Ben F. Myers and six citizens of Ketchikan, Alaska.

** Correspondence **

Part I. Petition and correspondence relative thereto

Part II. Article appearing in the Progressive Miner, of Ketchikan, and the correspondence relative thereto.

Part I.

(1) Letter of Dr. B.L.Myers to Dr. Dixon
(2) Petition
(3) Letter Dr. Dixon to Dr. Condit
(4) " Dr. Condit to Dr. Dixon
(5) " Dr. Dixon to Dr. Condit
(6) " Dr. Condit to Rev. Edward Marsden
(7) " " " Dr. Myers
(8) " Dr. Myers to Dr. Condit
(9) " Rev. Marsden to "
(10) " Dr. Condit to Dr. Myers
(11) Copy of letter of inquiry sent to persons whose replies follow,
(12) Replies to letter as follows:
(13) J.F.A.Strong, Governor of Alaska
(14) Franklin K. Lane, Secretary of the Interior
(15) P.P.Claxton, U.S.Commissioner of Education
(16) W.T.Lopp, Chief of Alaska Division Bureau of Education
(17) W.G.Beattie, ex-district supt. of Native Education, S.E.Alaska
(18) Chas. H. Hawkesworth, " " " "
(19) Prof. Bert Mitchell, teacher at Metlakahtla before advent of Govt. Schoo
(20) " Chas. D. Jones, first Supt. Govt. Schools at Metlakahtla
(21) Letter from Thomas N. Strong, attorney for Mr. Duncan, to Special Govt. Agent W.R.Logan, written March 10,1911
(22) Letter of Dr. Tomlinson to Father Duncan, July 17,1912
(23) Letters from Metlakahtla natives and the Metlakahtla Town Council.

(letter of Dr. Myers)

J.L.Myers M D B L Myers M D W A Myers M.D.

Drs Myers
Koel Bldg

Ketchikan, Alaska, Dec. 6, 1916

The Presbyterian Board of Home Missions,
156 West Fifth Avenue,
New York City.

Dear Sirs:

You will find herewith some enclosures which I am sending you at the request of the signers of the document under date of December 6th, 1916. It is self-explanatory.

The clipp ing from the paper, with the photograph of the reply to it, we enclose as one evidence of the grounds on which these citizens of Ketchikan are acting. It is not our purpose to go into a detailed discussion of the evidences which could be presented, or of the things which enter into the conviction of those who have seen fit to present this matter to your attention. Nor has there been any effort to secure the names of a large number of persons as signers of this paper. The general feeling is that, with the matter called to your attention in this form you will give the conditions prompt attention, and carefully investigate the things which are causing so much unrest and turmoil in the community.

Very respectfully,

B.L.M. (signed) B.L.Myers

(Copy of petition)

Ketchikan, Alaska, December 6,1916

To the Presbyterian Board of Home Missions

156 W. 5th Ave. New York City.

Gentlemen:

We the undersigned residents of Ketchikan,Alaska, being familiar with the work and people of Rev. William Duncan's Mission at Metlakahtla, Alaska, and the trouble which has been unjustly and unnecessarily thrust upon this venerable missionary, wish to express our conviction that Rev. Edward Marsden, by plot and design, is the willing and persistent instigator and agitator of the things which are bringing sorrow to Mr. Duncan.

We understand that Mr. Marsden is commissioned and paid by you from the funds raised from the donations of Christian people. Your body will therefore, we feel sure, desire to give his conduct in this matter the prompt and thorough investigation which it deserves.

(signed)

Name	Occupation	No. of years resident.
B.L.Myers	Physician and Surgeon	Six and ½ yrs
H.E.Strong	Merchant	18 years
F.E.Ryus	Ryus Drug Co	15 "
W.A.Bryant,Mang.	J.R.Heckman Co.,Merchants	17 "
M.E.Swineford	Postmaster	Seventeen years
J.C.Barber	Mngr Cit,Lt.Pwr. & Wtr.Co	Twelve years
G.M.Fripp	Mines Moira Sound	One year

I hereby certify that the above signers are known to me to be among our most highly respected and honorable citizens.

(signed)
J.S. Stackpole,

U.S.District Court Commissioner.

(Letter from Dr. Dixon)

The Board of Home Missions of the Presbyterian Church in the United States of America, 156 5th Avenue, New York.

Office of Secretary

I. December 20,1916

Rev. James H. Condit,D.D.,

Juneau, Alaska.

My dear Dr. Condit:-

I am enclosing a communication from Dr. B.L.Myers concerning Edward Marsden. You will recall that under date of November the eighth I wrote you making inquiry as to whether or not the rumor that had reached us that Marsden was now living in Metlakahtla was correct. This whole thing greatly distresses us. While personally I have the largest sympathy with Mr. Marsden in his desire to be the leader of his own people, on the other hand, we do know that he is being severely condemned in various quarters for his attacks upon Mr. Duncan. The Presbyterian Church is being blamed for paying the salary of Mr. Marsden who by living in Metlakahtla (if that be true), and by the work which he is carrying on there, is doing what he can to depose Mr. Duncan. I shall not lay this matter before the Board until I hear from you, but would urge you to give the earliest convenient attention to the question and make such recommendation to the Board as in your judgement the facts warrant. May I depend upon you to inform Marsden of the nature of the enclosed representation made to the Board?

Wishing you the compliments of the season, I am

Very sincerely yours,

(signed) John Dixon.

(letter of Dr. Condit)

January 2,1917

Rev. John Dixon,D.D.,

156 5th Avenue,

New York.

My dear Dr. Dixon:

I am in receipt of your letter of the 20th of December with its enclosures, as follows: (1) Petition from Dr. B.L.Myers and six other citizens of Ketchikan asking for an investigation of certain charges affecting the Rev. Edward Marsden,(2) A letter from Dr. Myers to accompany the same.

In accordance with your request I will proceed to an investigation of the above without delay. Inasmuch as this investigation involves some considerable correspondence with various government officials, as well as with parties here in Alaska, I can not hope to get the rrsults and the recommendation before you for a month or more. I shall do all in my power to hasten the matter and will repoert at the earliest possible date.

As by your suggestion I am today mailing Mr. Marsden a copy of the petition with the request that he make such representations to me as the nature of the case demands.

Very sincerely yours,

(signed) James H. Condit.

(letter from Dr. Dixon)

Rev. James H. Condit,D.D.,

January 2,1917

Juneau, Alaska.

My dear Dr. Condit:-

I have several letters from you which I will hope to be able to answer within a few days. In the meantime, I want to say to you that I hope you will be perfectly free to write to both DR. Minthorn and Dr. Myers in regard to their statements concerning Edward Marsden. Indeed, I would very much prefer that you should do so. Meanwhile, we will hold the whole question in abeyance as to what to say or do with Mr. Marsden. It would be so easy to make a serious mistake, and indeed, to do him an injustice, that I am anxious that we should be well assured of our course before we enter upon it.

Wishing you a Happy New Year, I am

Cordially yours,

(signed) John Dixon.

(letter to Rev. Edward Marsden)

January 2,1917

Rev. Edward Marsden,

Ketchikan, Alaska.

Dear Mr. Marsden:

I am enclosing a copy of a petition which has been sent to the Board and which has just reached me from Dr. Dixon, with the request that I investigate the same and make such report to the Board as my investigation may warrant. Dr. Dixon requests that I acquaint you with the nature of the petition and this I think best accomplished by sending you a copy of the same.

I would be pleased to hear from you, at your leisure, with respect to the enclosed, with such representations as you desire me to make to the Board. Dr. Dixon assures me that no action will be taken, in fact that the matter will not be submitted to the Board, until my report is sent in. This will give you ample time to prepare such a defense as you think best.

Cordially yours,

(signed) James H. Condit.

(letter to Dr. Myers)

Dr. B.L.Myers, January 11,1917

Ketchikan, Alaska.

My dear Dr. Myers:

Our Board of Home Missions, 156 5th Avenue, N.Y., has referred to me for investigation and report, a petition signed by yourself and other citizens of Ketchikan, instituting formal charges against the Rev. Edward Marsden, a missionary supported by our Board, and asking that investigation be had at once.

I am taking up the charges of your petition with such officials as have knowledge of the conduct of affairs at Metlakahtla and shall in every way attempt to thoroughly investigate the matter.

To this end I shall be pleased to receive from you such statements as you may wish to offer to substantiate the charges made in the petition. It is my sincere desire to come at the exact truth with reference to the matter and to give it the consideration which the seriousness of the charges drmands.

Very sincerely yours,

(signed) James H. Condit.

(letter from Dr. Myers)

January 16,1917

Rev. James H. Condit,

Juneau, Alaska.

My dear Dr. Condit:

Your letter of January 11 came to hand last evening. Three things may be said in reply:

It is the feeling of the citizens of Ketchikan who communicated with the Presbyterian Board that too much writing has been required already regarding the matter in question. As usual, writing has been unsatisfactory and fruitless. It was our desire that some one whose mind was not previously made up, might come to the field in person and investigate the matter.

As far as we are concerned, the matter of Mr. Marsden's conduct as presented in our petition has nothing to do with "officials", other than those connected with the expenditure of contributions which are supporting him.

We have not the time to present our opinions in written form. However, if the Board wishes you or any other represebtative to come to Ketchikan in person, we shall be glad to do everything that our time and knowledge will permit to be of service to that body.

Very sincerely yours,

(signed) B.L.Myers.

(letter from Edward Marsden)

Edward Marsden

Ketchikan, Alaska

Jan. 9,1917

My dear Dr. Condit:

Your letter of the 2nd inst, with the petition of the Ketchikan citizens, was received late last Sunday evening, and found me laid up with a very bad grippe; but am better now. I am rather thankful for the petition and I am of the opinion that it will establish us at Metlakahtla more than anything that could be done in the matter.

My only regret is that the Board has not asked you to be here in person. But we will try to send you the material you want, even the stenographic report of our conference with Mr. Wellcome. That report, although barely begun when it ended abruptly, contains some 16,600 words. We will also send you some of the old petitions to the Interior Department, etc. It may be well also for you to ask for a brief statement from Prof. Charles D. Jones, Whitman School, Wenatchee, Washington, for he was in the very midst of things at Metlakahtla from 1913 to 1916. I will try to hasten all these matters, but I think that some time will be needed for the work.

Yours very sincerely,

(signed) Edward Marsden.

(letter to Dr. Myers)

January 19,1917

Dr. B.L.Myers,

Ketchikan, Alaska.

My dear Dr. Myers:

I have your favor of the 16th inst. in reply to my letter of the 11th, in re investigation of charges brought against Edward Marsden.

Whatever may be deemed besy after my report is made, it seems to me that the best method of coming at the truth of this matter is by correspondence. It is impossible for me, or for that matter for any one else, to confer personally with those who best know the facts relative to the Metlakahtla situati on. I did not have in ming officials of our Board when I wrote, but Government officials who have investigated the situation. Mr. Marsden also suggested that I visit the field to hear the parties represented on his side of the question. I am asking him also to submit his side of the case in writing.

As stated before, this is my present plan of conducting the investigation asked for and unless some better reason for changing is offered I must base my report upon the results thus obtained.

It may be only fair to you and the other petitioners to state that I am seeking light upon the two assertions offered, viz, that the trouble at Metlakahtla "has been unjustly and unnecessarily thrust upon" Father DUncan, and that "Rev. Edward Marsden, by plot and design, is the willing and persistent instigator and agitator of the things which are bringing sorrow to Mr. Duncan".

As before requested I should be pleased to give any representations or proof substantiating these charges most careful consideration.

Very sincerey yours,

(signed) James H. Condit.

(Copy of letter sent by Dr. Condit to the persons whose replies follow)

"A petition has been submitted to our Board of Home Missions, and the same has been referred to me by the Board for recommendation, charging that the Rev. Edward Marsden has been active in the Metlakahtla situatoion in such a manner as to deserve the censure of the Board.

I am enclosing a copy of the petition for your consideration and would call attention to the two charges of the same, to wit, that the "trouble has been unjustly and unnecessarily thrust upon this venerable and revered missionary" and also "that Rev. Edward Marsden, by plot and design, is the willing and persistent instigator and agitator of the things which are bringing sorrow to Mr. Duncan".

May I have an expression from you as to whether, in your judgement. the facts as known to you warrant the charge that Mr. Marsden is responsible for the assumption of authority at Metlakahtla by the Government. Also, is it your opinion that the present trouble at Metlakahtla has been unjustly and unnecessarily thrust upon Mr. Duncan.

Very sincerely yours,

(signed) James H. Condit.

(letter from Franklin K. Lane)

Department of the Interior, Washington, Jan 27,1917

My dear Dr. C$_{O}$ndit:

I have your letter of January 2nd in which you request an expression from me as to whether or not the Rev. Edward Marsden is responsible for the establishment of the United States school at Metlakahtla and for the other changes which have recently occurred there, also whether it is true that the trouble there "has been unjustly and unnecessarily thrust upon" Mr. Duncan.

Mr Marsden is not responsible directly for the establishment of the United States school in Metlakahtla nor for any of the changes of policy which have recently been made with regard to that colony. I authorized the establishment of the school after I had carefully considered the recommendations of the Governor of Alaska and of the Commissioner of Education and had become convinced that the urgent request of the Metlakahtlans ought, in justice, to be granted. The other changes have been made on the recommendation of the Commissioner of Education who visited Metlakahtla in 1913 and in 1915, made careful, personal examination of the conditions, and conferred with the natives and with Father Duncan.

Four important things have been done by the Government for Metlakahtla: The United States public school has been established; a code of regulations for the government of the local colony has been issued; efforts have been made to establish a cannery operated by, in the name of, and for the benefit of the natives; and a cooperative commercial company has been organized among the natives.

In all of these enterprises the Department has sought the cooperation of Father Duncan, but without success.

Cordially yours,

Rev. James H. Condit, D.D.,
Juneau, Alaska.

(signed) Franklin K. Lane

(letter from Governor Strong)

Territory of Alaska, Governor's office, January 9th,1917

Rev. James H. Condit,

Juneau, Alaska.

My dear Dr. Condit:

The receipt is acknplwedged of your letter of January 3d, in which you state that a nummer of well known citizens of Ketchikan have asked that Rev. Edward Marsden, a native of Metlakahtla and ordained missionary of the Presbyterian church be censured on the ground that he, "by plot and design is the willon and persisitent instigator and agitator of the things that are bringing sorrow to Mr. Duncan", a "trouble which has been unjustly and unnecessarily thrust upon this venerable and revered missionary:" and you ask if, in my opinion, the trouble at Metlakahtla has been unjustly and unnecessarily brought about, and whether, in my investigations of the Metlakahtla situation, I found that Edward Marsden was the sole instigator of the agitation there.

In reply I beg to advise you that I visited Metlakahtla in September, 1913, where I conducted a somewhat exhaustive investigation of conditions obtaining there, my observations being later incorporated into a report made to the Secretary of the Interior. I may add that I went to Metlakahtla with an open mind and listened to all s ides and to every one who had any statement to make, including Mr. Duncan himself. In my report to the Secretary of the Interior, I endeavored to do justice to the spelndid work that Mr. Duncan had achieved among that native people. I did not find, however, in the cpurse of my investigation, that Mr. Marsden was the "sole instigator of the agitation" neither did I hear him charged with such offense by any of the native people, although, as I recall the circumstance, Mr. Duncan referred to Mr. Marsden, in his conversation with me, in somewhat uncomplimentary terms.

The situation which has unfortunately developed at Metlakahtla, has been of slow growth, and it is my iopinion that neither Mr. Marsden, nor any other particular individual is responsible for it. It has been rather cumulative in its operation and has been gathering force and effect for a good many years prior to 1913, when I first visited Metlakahtla, and since. It was my opinion then, and is now, that the Metlakahtla people slowly grew away from Mr. Duncan, while he, with the best intentions in the world, no doubt, continued to consider them from the view point of children, not esteenong them capable of independent thought and action. In my several interviews with Mr. Marsden, he spoke of the Metlakahtla situation with great regret and referred to Mr. Duncan in terms of almost filial piety. Neither did I hear a solitary Metlakahtlan refer to Mr. Duncan at any time in any other than terms of the utmost respect. I wish to add that, from other sources than Metlakahtla, I have heard it charged that Mr? Marsden was actuated by a desire to become the directing genius, so to speak, of the Metlakahtla people, but, in justice to Mr. Marsden, at no time did he make any statement, directly or indirectly, which would lead me to believe that he was actuated by any other motive than that of sincerely desiring to work alonng lines best adapted to the welfare and uplift of the people of which he is probably the most intelligent member.

I am cordially yours,

(signed) J.F.A.Strong

Governor.

(letter from Dr. Claxton, Commissioner of Education)

Department of the Interior

Bureau of Education

Washington January 16,1917

Rev. James H. Condit,D.D.,

Juneau, Alaska.

My dear Dr. Condit:

I have received your letter of January 2 inclosing for my consideration a copy of a petition submitted to the Board of Home Missions of the Presbyterian Church with reference to the Rev. Edward Marsden of Metlakahtla, Alaska.

In reply I beg to state that Mr. Marsden is not responsible for the assumption of authority at Metlakahtla by the Government. The Secretary of the Interior authorized the establishment of a United States public school in Metlakahtla, issued rules and regulations for the Annette Islands Reserve as required by act of Congress, March 3,1891, and assumed other responsibilities in connection with the interests of the people of Metlakahtla after long and careful consideration of reports and recommendations made through a series of years by various officials of the Government.

Yours Sincerely,

(signed) P.P.Claxton,

Commissioner

Through Mr. W.T.Lopp,

Chief of the Alaska Division,

Seattle, Washington.

(telegram from Prof. Lopp, Chief of Alaska Division of the Bureau of Education)

Seattle, Washington, Jan. 11th, 1917.

Condit,

Juneau.

Statement Ketchikan citizens re Marsden without foundation false and malicious letter.

Lopp

(letter from Chief Lopp)

Department of the Interior, Bureau of Education, Alaska Division
Alaska Native School, Medical and Reindeer Service
Seattle, Washington

January 11, 1917

Rev. Jas. H. Condit, D.D.,

Juneau, Alaska.

Dear DR. Condit:

Confirming my cable of even date----"Statement Ketchikan citizens regarding Marsden without foundation, false and malicious"---sent in reply to your letter of January 2, I beg to qualify and add to it by stating that I believe that some of the people whose names are signed to the statement enclosed knew it to be false and instigated the same with malicious intent, securing signatures of innocent people who were ignorant of the true conditions at Metlakahtla.

If these "most highly respected and honorable citizens" would consult the files of our office, as you did two years ago, they would learn that in the fall of 1910, when the first investigation at Metlakahtla was made by myself, that Rev. Edward Marsden was not there, was not consulted, and was in no way connected with it.

By reading that report they would learn that William Duncan refused to go before the Council with me, comparing the councilemen to "ravens", and that, on that occasion, my interpreter was young Mr. Tomlinson, son of the late Venerable Dr. Tomlinson, Mr. Duncan's assistant and co-worker.

Yet, based on the interpretations of young Tomlinson, whose sympathies were pro-Duncan, they would learn that this report, uninfluenced in the least by Mr. Marsden, set forth the urgent need of adequate school facilities for the village and an immediate and thorough investigation of the supposed cooperative, industrial enterprises conducted by William Duncan.

They would also learn that Secretary Ballinger, uninfluenced by Edward Marsden, approved of the recommendations made in my report, wrote the Council that a Government School would be established, and sent Major Logan, his special agent. to Metlakahtla(about March,1911) to continue the investigation, and that it was the result of these investigations which brought about "the trouble which has been unjustly and unnecessarily thrust upon this venerable and revered missionary".

I am confident that some of the "highly respected and honorable citizens" whose signatures appear on the protest sent the Presbyterian Board of Home Missions, know that after the investigation of Major Logan had continued a week or ten days, Mr. Duncan proposed to Major Logan that he would turn over to the Department all the industries at Metlakahtla and that the investigation was stopped and Governor Walter E. Clark selected by the Secretary of the Interior to work out the details for the transfer proposed. They also know that Governor Clark struggled with Mr. Duncan two years without results. They know of Dr. Tomlinson's open letter condemning Mr. Duncan for his insincerity in dealing with Governor Clark. They know that during those two years when William Duncan was temporizing with the Governor, the Metlakahtlans were scattered and scattering, the cannery and mill closed, the dock tottering and in need of repairs, and many of the houses of the village were used only a month or two in the year and were

going into decay for lack of care. They know that when Governor'Clark's term of office expired, Governor Strong was sent there to investigate and report on conditions, and that as a result of his report, in conjunction with an offer of the people to pay part of the cost of the establishing of a Government school at Metlakahtla, one was opened there November 17,1913, by Mr. and Mrs. Jones by order of Secretary Lane. They also know that the natives kept their faith with the Government and contributed approximately $600 for the salary and incidental expenses of the first teachers sent them. They know that William Duncan refused to speak to Mr. Jones when I introduced him, and that he has always opposed a Government school and has never ceased to antagonize it, even condemning it in his public services.

These "honorable citizens" doubtless know of William Duncan's printed statement (when before the Senate Committee, March 21,1898,) in which he sets forth the importance of the village having a supply of purs drinking water and tells of the pipe line which he had established there for them. They also know that in all the years in which this pipe line was used when Mr. Duncan was in authority there, he provided but one hydrant for the entire village, and that, at the north end, in front of his store. I am sure that they also know that two days after the opening of the Government school by Mr. Jones, William Duncan had his hired native cut off the water between the village and the mill, and a few weeks later between the mill and the lake, making it necessary for the people of the village, and also the teachers, to use seepage water from the tundra during the entire winter and spring. They know that the people protested fist to Governor Strong and then to Secretary Lane, and that these officials write to Mr. Duncan, instructing him to turn on the water. They know that he utterly ignored instructions received from these high officials. They know that when Superintendent Beattie, acting under instructions from Secretary Lane, attempted to make the small repairs necessary to turn the water on in June,1914, Mr. Duncan, in addition to using abusive language to Superintendent Beattie and defaming the United States G

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United Stetes Government, attempted to tear out the repairs before Supt. Beattie had completed his work. They knew that on account of William Duncan's attitude regarding the pipe line, Secretary Lane took over the public utilities for the village. They also know that not one of these "honorable citizens" protested to Washington during the winter that this "venerable missionary" kept the supply of pure drinking water from the people.

They know that durinng the following winter U.S.Commissioner Stackpole, of Ketchikan, refused to try William Duncan and hear the witnesses who were willing to testify when he was arrested on the advice of Assistant District Attorney Noel on the charge that he had threatened to shoot one of the natives for taking a small piece of pipe from the ware house to repair a break in the pipe line. They know that some of the "honorable" citizens sent lengthy statements to Secretary Lane regarding this attempt on the part of the Department to make William Duncan give bonds to keep the peace. They knew that some of these statements placed the onus of blame on out teacher, Mr. Jones. You will doubtless recall that they had one pf their Ketchikan citizens, who was at that time in New York, go to Washington at their expense to see Secretary Lane. They know, or should know, that after his interview with the Secretary's office he made the statement in the presence of at least four witnesses that he would have to "write the boys and tell them that they were wrong,"that the Department had been entirely justified in taking the steps it had in connection with the establishment of the school at Metlakahtla and taking possession of the pipe line.

They know that when Dr. C;axton was sent there in August,1915, under instructions from Secretary Lane, to take charge of the property for the natives in the kindest manner possible, that Mr. Duncan persisted in refusing to see him and that it was only after he had waited there two or three days that he was able to see Mr. Duncan, and then only by intercepting him on the walk in front of his house.

Mr. Marsden moved to Metlakahtla in October,1915, as you know, in

order to place his children in school. A short time after he moved he was nominated and elected by a large majority as secretary of the Village and Council. As far as I have been able to observe, his living in Metlakahtla has in no way interfered with his keeping his preaching appointments at Ketchikan, Kasaan, and other places. Since becoming Secretary, he has been called upon by the Council to prepare a number of letters for publication, one of which was a refutation of the Carpenter article which quoted Mr. Duncan as telling about the awful cannibalism of the Metlakahtlans, ---there eating a boy who had died of tuberculosis, etc. It is also truse that ,previous to Mr. Marsden's becoming Secretary, he had often been called upoh to act as interpreter for his people and to prepare certain papers for them, but I have reason to know that he acted in this capacity simply as their Secretary.

I have spent several weeks at Metlakahtla during the last four years, and have become intimately acquainted with the majority of the people of that village, especially the leaders. I have positive knowledge that Edward Marsden, both before and since moving to Metlakahtla has been a pacificator rather than a plotter and agitator. It has been said by some of Mr. Marsden's enemies at Ketchikan that he is ambitious to succeed Mr. Duncan as minister at Metlakahtla. I have positive knowledge that this is not one of Mr. Marsden's ambitions and that he has other plans for the future.

The severest criticisms I have heard from the Metlakahtlans regarding Mr. Duncan have not come from Edward Marsden. The Council, which is and always has been an elective body, has stood as a unit in favor of a public school and the emancipation from the despotism of Mr. Duncan. Edward Benson, one of the elders of the church. who was closely associated with Mr. Duncan as his foreman in the cannery and who also owns stock in the old Metlakahtla Industrial Company has told me more things which reflected on Mr. Duncan's square dealing with the people in connection with the management of that corporation than any other man in Metlakahtla. He and the other stock holders, a year ago, made very bitter complaint to me about the manner in which they were deprived of the accrued earnings of the corporation during the fifteen years of its existence. They went farther, and placed their

claims in my hands and asked me to take up the matter with Thomas N. Strong, an attorney of Portland who had been the secretary of the corporation. Consulting the cour records before interviewing Mr. Strong, I learned that the Metlakahtla Industrial Company was organized in Portland, Oregon, April 7,1891, with a capital stock of $25,000 which was increased to $60,000 at a meeting of the stock holders in Portland May 23,1904: and on the affidavit of William Duncan to the effect that the native stock holde rs desired dissolution of the corporation. it was dissolved at Portland April 20,1905, and became a partnership known as the Metlakahtla Improvement Co. It seems that previous to the dissolution of the company Mr. Duncan had purchased at par, the stock owned by the philanthropic whites, estimated at from $7,000 to $11,000 and afterits dissolution, he purchased the stock owned by the natives, estimated at from $2,700 to $3,000. Benson and other stock holders claimed that he thus obtained all the stock of the corporation, with its accrued profits. Benson also claimed that when Mr. Duncan returned back to Metlakahtla he virtually forced the stock holders to sell him their stock. He admitted. however, that during the fifteen years,period they had been allowed interest upon their stock varying from ten to fifteen per cent. He, himself, claims to have had $400 in the Metlakahtla Industrial Co., and very reluctantly surrendered it to Mr. Duncan, delaying its delivery until the following year.

Dr. Tomlinson, Mr. Duncan's faithful co-worker, in his open letter makes this statement regarding the natives share in the profit of the corporation:

> "Several months ago I brought this matter under your notice owing to complaints I had heard from some of those who had had money in it. Not that you did not pay back the money and also interets at fifteen per cent while their money was in the company; but that when they put it in they understood that they were to share the profits. You never, they say, gave them any accounting of the profits of each year, or even showed them the books. You acknowledge this and try to justify it. You say you had lawyer Strong's approval for acting as you did in closing up the company; but as far as I can gather from you and the stock holders, all that lawyer Strong was told about the matter came from you alone and not the people. As the dissatisfaction was great I urged you to call them together, show them the accounts, and explain the matter to them. This you would not do. I warned you at that time if any thing were to happen to you while matters were in this state it was more than likely that one or more of the former stock holders wouod take the matter into court and that much hard-earned money would go into the lawyers pockets instead of for the benefit of the place, not to mention the anxiety caused to your

executors. This state of affairs still continues notwithstanding all that I could urge."

Mr. Thomas N. Strong, who had acted as Secretary for the corporation during its existence, informed me that he knew nothing about the amount of profits which the corporation had earned during its fifteen years existence. The book keeping, he stated, was left entirely to Mr. Duncan whom he knew to be an honest man, and who had, he was sure, given the natiyes more than their share of the profits. He also stated that he hoped that Mr. Duncan had made sufficient profits for himself to keep him in his old age.

William Duncan had lived his missionary career without the supervision of church or government or the influence of a wife. In the face of his persistent antagonism and denunciaton of public schools he has witnessed the establishment of one at Metlakahtla which has an enrolment of 190 and which is housed in one of the best school buildings in Alaska. He has seen the water systemm rebuilt and the water piped by th Council practically all over the town. He has seen the old dock repaired. He saw the old cannery being repaired and made ready for operation. He knows that under the supervisiin of this department the natives have organized a stock company store with a capital of over $5,000. These are the causes of his "sorrows". William Duncan is reaping as he has sown and his present "troubles and sorrows" have not been "unjustly and unnecessarily thrust upon him" by three Secretaries of the Interior, two Commissioners of Education, one Chief of Alaska Division, one District Superintendent, and one Principal at Metlakahtla, assisted by a plotter and agitator in the person of Edward Marsden.

Very sincerely yours,

(signed) William T. Lopp,

Chief of Alaska Division.

(enclosure Mr. Thomas N. Strong's letter to Major Logan)

(letter from Prof. W.G.Beattie, ex-district Superintendent of Native instruction, S.E.Alaska)

Cottage Grove City Schools

W.G.Beattie, superintendent.

Cottage Grove, Oregon, January 29,1917

Dr. James H. Condit,

Juneau, Alaska.

Dear Dr. Condit:

Your letter of January 2nd, enclosing a letter signed by seven Ketchikan people and addressed to the Presbyterian Board of Home Missions, New York City, under date of December 6,1916, came to hand in due time and deserved an earlier answer, but has been crowded aside by many other demands upon my time until this evening.

"Is it true that the 'trouble was unjustly and unnecessarily thrust upon Mr. Duncan'"?, you ask. I answer most emphatically that it is not true. I know personally Dr.B.L.Myers, Capitalist H.C.Strong, Druggist F.E.Ryus, Merchant W.A.Bryant, and Postmistress M.E.Swineford. I have met and talked with Mr. G.M.Fripp. I know Mr. J.C. Barber only by sight and reputation. These are the signers of the letter referred to above.

I do not believe that one of these people has looked into both sides of the situation at Metlakahtla. I am quite sure that they had not done so previous to the middle of last June when I left Alaska. Dr. Myers' argument in regard to Metlakahtla has been one expressing concern for Mr. Duncan,alone. He has a high regard for Mr. Duncan's past work and has repeatedly stated to me or in my presence that no matter what might have become of the Indians of Metlakahtla, Mr. Duncan should not have been disturbed there in his old age, or words to that effect. Mr. Strong has made similar statements. He certainly has given me the impression repeatedly that he has little use for Indians and that it is a shame even to oppose the wishes of poor old Mr. Duncan. The welfare of the Indians themselves is not considered. Mr. Ryus and Mr. Bryant are associated with Messrs. Myers and Strong in the Methodist church but aside from their association with the last two named, they(Ryus and Bryant) come into touch with Metlakahtla only through meeting the Indians in their stores and in their friendship for Mr. Duncan covering a

a period of years. Mrs Swineford, the postmistress, certainly has shown little regard for the Indians and knows less of Metlakahtla than any other signer. She is the wife of Ex-Governor Swineford, who, while he was Governor of Alaska, had a high regard for Mr. Duncan. Mr. Swineford died a number of years ago, and I doubt if Mrs. Swineford has one word regarding Metlakahtla from the Indians themselves. Mr. Barber is an old time friend of Mr. Duncan and as president or manager for the Ketchikan Light and Power Co., has in years past done business with Mr. Duncan in selling him waterpipe and machinery supplies, I believe, but he comes very little into contact with the natives themselves. His also, is, I believe, a one-sided view. Mr. G.M.Fripp arrived at Metlakahtla from somewhere less tha a year ago. He immediately took up his abode with Mr. Duncan. He stayed constantly with Mr. Duncan during his time in Metlakahtla-a period of two weeks or more. He talked to a few Indians while I was there(I was in Metlakahtla during a part of the time he was there) but did not go into the matter except on the so-called Duncan side of the controversey.

I simply call your attention to these matters in support of my former contention that these people have looked at Mr. Duncan and Mr. Duncan only in considering Metlakahtla. In other words they <u>have not</u> considered Metlakahtla but have considered Mr. Duncan. Why they have all endeavored to make Mr. Marsden "the goat" I cannot understand. I know that the Drs. Myers have for a long time been very critical of Mr. Marsden. This, together with the fact that a few Indians at Metlakahtla who are antagonistic to Mr. Marsden often visit Dr. Myers' office, leads me to believe that, since those who look at Mr. Duncan's personal welfare have been unable to make anybody connected with the government suffer they have determined that someone must be the "goat" and have hit upon Marsden as being the least able to defend himself.

Your second question: "Is it true that Edward Marsden was the "instigator and agitator of the things which are bringing sorrow to Mr. Duncan?" Certainly not. If you will go to the Seattle office of the U.S.Bureau of Education, you will find that there are letters there written by Metlakahtla natives previous to the year 1900, while Mr. Marsden was yet a student in Ohio, asking the government to give the Metlakahtlans

a school. Very few years passed from that time until the Metlakahtlans got a school without other letters and petitions more and more insistent being sent in.

I surely was surprised and shocked when I found that the seven good citizens of Ketchikan had signed their names to such a statement, accusing Mr. Marsden "by plot and design" of being "the willing and persistent agitator and instigator of the things which are bringing sorrow to Mr. Duncan". If Mr. Marsden were a white man, that statement would be getting dangerously near libel.

If I know anything about the Metlakahtla situation, Mr. Marsden certainly is not (or was not) the instigator nor an agitator bringing sorrow to Mr. Duncan. Mr. Marsden is by no means justly accused by the seven Ketchikan citizens.

It may be that when the seven Ketchikaners hear of my statements they will think me decidedly presumptuous to attempt alone to refute them. However I think their evidence is much like that and Irishman wanted to produce before the Court. One witness had declared that he had seen Pat steal a horse. "Huh!" said Pat, "let me go a few minutes and I can bring yez ten men who will swear they didn't see me steal it".

With kindest personal regards, I am

Sincerely yours,

(signed) W.G.Beattie.

(letter from Prof. Charles Hawkesworth, District Superintendent of Native Instruction for S.E.Alaska)

Department of the Interior
Bureau of Education
Alaska School Service

Juneau, Alaska, Jan.17,1917

Dr. James H. Condit,
Juneau, Alaska.

Dear Dr. Condit:

Your letter of the 11th inst. containing the petition signed by seven business men in Ketchikan, asking for an investigation of Edward Marsden's work, is at hand.

I have been in touch with the affairs at Metlakahtla since the summer of 1911 when I visited that town as a guest of Robert Tomlinson, son of the Dr. Tomlinson who was for many years a co-worker of Mr. Duncan.

I learned from Mr. Tomlinson at that time that the trouble arising in the town was general, attributable to no one in particular. Mr. Tomlinson in no way associated Mr. Marsden's name with the discontent prevailing. And it looks to me at this time as though Mr. Duncan and his Ketchikan friends are simply using Edward Marsden's name to focus the oppostition on him, since he holds an appointment under the Presbyterian Board. Since Mr. Marsden is Secretary of the Metlakahtla Council and his name is therefore signed to all the published articles of the Council, he naturally becomes the person whom Duncan and his followers choose as the "goat".

At one of the Council meetings held in Metlakahtla, I heard Mr. Marsden say that he, alomg with others, was willing to support Mr. Duncan in his ministry as long as he lived; but the Council itself, in 1911, had passed an ordinance saying that there would be no white successor to Mr. Duncan when his work was done, and, so far as I know, that ordinance was passed without any influence whatever being brought to bear upon the Council by Mr. Marsden.

Assuring you that my confidence is in Edward Marsden as an honest, straightforward worker with and for his people, I am

Respectfully yours,

(signed) Charles W. Hawkesworth

(letter from Mr. Bert Mitchell, teacher at Metlakahtla 1909-10)

Rev. James H. Condit, D.D.,

Juneau, Alaska.

My dear sir:

I am very glad to add a word of testimony which will go towards clearing Edward Marsden. When I first went to Metlakahtla Edmond Verney showed me a petition which he was circulating asking the U.S. government to establish a school there. I asked him to delay that petition one year to see if I could accomplish the things they wanted. Their principle desire was a reasonably equipped school so they would not have to send their children away to school. My decision to go to Metlakahtla was the result of the most eloquent appeal that I ever heard. Old Henry Ridley came over to the office of the Ketchikan Power Co., where I was bookkeeper and cashier and spoke so feelingly of their desire to see their children educated. We gave up a $100 place to accept that at $65. I state this just to show my motive in going there.

The people delayed their petition one year for me. At the end of that year I told them I would not oppose any more to get a Government school. I was convinced that was the solution of the problem.

Mr. Duncan tied my hands so I was unable to maintain a school of a high grade at all He told me many times that they would have no use for education further than the third grade; that they did not need to be able to read the newspapers and that they never would be clerks. I could fill a good many pages with incidents and statements similar to above and I am ready to prove all I say.

I think Edward Marsden was interested in the movement to get a better school there but he could in no sense be called a plotter and an instigator- not any more than I.

There are, and were at that time, a great many plotters and instigators who have been working toward the same end. He was connected with movements to get a Government school there but the movements would have started and continued without his help.

Mr. Duncan ~~Marsden~~ picked Mr. Marsden as his helper but when he went away to seminary and became an ordained Presbyterian minister Mr. Duncan banished him from the island.

I think the so called revolt is absolutely justified and it is not at all

unwarranted nor unchristian.

In order to give weight to my statement I want to say the following: I left Metlakahtla because I was wasting time there. My hands were tied. I felt I could make my life count for more elsewhere. The day we left, the Native Council called a meeting and invited Mr. Duncan. He refused to make any concessions so that it would be worth while to stay. The people then came to us and offered to hire us if we would stay but we said we did not come to cause trouble for Mr. Duncan and so we left.

You will see that though we opposed his policies we were as loyal to Mr. Duncan as we could be and we left because we could not stay and be loyal.

I want to say that Mr. Duncan's actions and attitude are due,in my opinion, to his extreme old age. I have always felt that his policies should be forcibly changed but in as kind a spirit as possible, giving him the most just consideration for the genuinely marvellous work he has accomplished. However friendly I am to Mr. Duncan, I would not be just nor truthful If I said other than I have said herewith.

If I knew the names of the signers of the petition I could tell you what is back of it. I was officially associated with ~~him~~ Mr. Duncan for two years and also for two years previous was in touch with that situation during our residence in Ketchikan. Since leaving Metlakahtla, Mr. Duncan has visited us and we still receive letters from the people there. However, we have kept out of the trouble.

With my knowledge of affairs I would say that it would be an injustice to Edward Marsden to censure him or to sever his relations with the Board because of his connection with the so-called "revolt"

I am quite positive that conditions were such as warranted the natives in making their agitation for better conditions. I stayed with Mr. Duncan twice as long as any of his helpers in the school. I am in a position to speak because I know him and the people quite intimately. As stated above Marsden was by no means alone and the movement would have persisted without him. If you have any specific questions to ask farther I will be glad to answer them.

Very sincerely,

Camp Deming, New Mexico (signed) Bert G. Mitchell

(letter from Prof. Chas, D. Jones, principal of Metlakahtla U.S. School from 1913 to 1916)

Wenatchee, Washington,
February 2, 1917.

Dr. James H. Condit,
Juneau, Alaska.

Dear Sir:

Nothing has grieved me so much in a long time as the enclosed copy of a communication by enemies of Reverend Edward Marsden in your letter of January 19th. To say that I cannot perceive the motive of the signers of such a malicious and unfair petition is stating a simple truth. One would judge they are either unscrupulous mischief makers or else greatly misinformed beings. Such premises cannot be taken for I know each of the parties whose name is attached to that petition to be a person of character and high social position in the Ketchikan community and I further believe each of the said persons is familiar in a general way, with the situation at Metlakahtla, and knows Rev. Edward Marsden. I have only one theory to offer under such circumstances for the strange course these parties are taking. This is a conflict between races. Fateher Duncan, because he is white, must be supported whether he be right or wrong. The general value placed on an Indian anywhere in Alaska is very low, and one white man's testimony before the average court is equivalent to that of a whole regiment of natives. Friends of the natives familiar with conditions in Alaska, will bear me out in this statement, I believe. I am positive the majority of these signers will regret, in time, this action and be very thankful that nothing came of it. I take it for gramted that nothing will come of it. It would not help Mr. Duncan's case in the least way to dishonor Reverend Edward Marsden; in fact, no good whatsoever could come of such a move but immeasurable harm to the Christian cause among the natives of that region would be one of the sweeping evil results. Reverend Marsden has been raised up by your church to a sublime Christian faith and ideal manhood until today his influence for good reaches every tribe along the Pacific Ciast from British Columbia to the Aleutian Islands. Cloud his light and untold numbers of human craft will wreck on hidden shoals of despair. Furthermore, it would be doing a grave injustice to an innocent man, for it is impossible for Reverend Marsden to have been responsible

been responsible by plot or design, for the deplorable conditions which have existed in Metlakahtla for years when the sources of these conditions reach back to a time before his birth and have always been outside of his sphere. Reverend Marsden is not responsible for the plants growing in the Metlakahtla garden since he neither planted nor nourished them, and, in truth was banished that he might not have a hand in their propogation. Therefore, the gardener must take full credit for his crop since he was fifty odd years growing it unhampered by God or man.

I was stationed at Metlakahtla, Annette Island Reserve, Alaska, for three years as the chief local representative of the U.S. Bureau of Education. When I entered upon my duties in 1913, I was very appreciative of the great work-I had been told- had been done for the Metlakahta natives by the founder of the community, Mr. William Duncan, better known as "Father Duncan", the Apostle of Alaska. While I found things in a far stage of decay and much dissatisfaction on every hand, still I believed there must be a legitimate cause for these conditions outside of this fine appearing and talking old gentleman. As time went on I was forced to disappointment over and over again.

I cannot go into all the details of my disallusionment since they would fill a good sized book, but here are a few of the conclusions which I was forced gradually to accept as very near the facts on the case.

Mr. Duncan is generally credited with coming to the Tsimpsean Indians with the noblest Christian motives and at first lived up to this high ideal by every precept and deed, but as time went on he is said to have become more and more interested in monetary affairs than in his spiritual mission. At this point, the first disaffection among his humble subjects set in. Eventually he quarreled with his church superiors, withdrew from the Episcopal church, and then got into trouble with the British government. The plan of emigrating to American spil was then considered and eventually consummated with considerable success. About eight hundred souls, or more than half the Tsimpsean tribe took part in this exodus. The new Metlakahtla was founded on great hopes. Some of the old cooperating company's things and capital were brought over and a new cooperative company was organized. The natives gave liberally of their funds in starting this new company as they had done by the old company in B.C. Mr. Duncan canvassed the country for

funds from benevolent organizations and persons to enlarge the capital stock of the new cooperative organization, which concern was finally able to operate a large store sawmill, cannery and several fishing boats. In 1905, the cooperative company, which had been incorporated under the laws of Oregon, was disorganized, much against the native share-holders wishes, and Mr. Duncan became the sole owner and operator of the holdings. The shares of the natives were of course taken up in various ways before this could be done. No dividends were declared at this time nor at any other time as far as I have been able to learn, except that there was a small rate of interest paid for the use of the money, and there was no effort made to open the books of the defunct company to the public. Naturally, there were suspicions and dissatisfaction.

Another definite issue between the natives and Mr. Duncan early arose over the proper way of educating their children. He was of the belief that Indians should not learn the white man's ways or language. They were forced by the school of necessity to know that this theory put into practice was a detriment to their welfare. When he attempted to enforce his views by not allowing his teachers to teach beyond the primary lessons in his school and by taking reprisal in some manner on every family that sent their children to outside schools for an education, great dissatisfaction arose. During his whole life, he has preached to them in their native tongue.

Mr. Duncan's belief that a native should not have property or wealth because it breeds jealousy in the hearts of those who have not, has been greatly resented as the theory was put into practice. Time and again were individual efforts stifled by him along this line.

Mr. Duncan's constant fear that his "children" would get too smart for him distressed them for he was constantly holding them back-apparently trying to keep them in the state he first found them. His religious teachings have grown extremely narrow and border very closely on to the native superstitions in a great many ways. He seldom preaches a doctrine of love any more but is ever pleading God's vengeance. To differ with him brings God's wrath immediately down upon the vistim. He has been especially bitter toward his faithful followers during late years.

The natives have looked upon Mr. Duncan as a father and have given him the consideration due a father. Still they cannot entirely overlook their own welfare any more than a son with a young family can heed the unwise counsel of an aged parent and let his family bear unnecessary hardships.

There have been many efforts made to get Mr. Duncan to see the error of his ways. Before the public was made cognizant of the deplorable conditions every effort was made by the natives themselves to get him to listen to their wants, but he always turned them away with the remark, "How do children know what they want?". His friends then tried to get his ear but in vain. Then men like Governor Clark tried to suggest a plan whereby growing differences between Mr. Duncan and his Indians could be bridged, but in vain. Other government officials have tried to accomplish a similar result but always to no account. It was only after petition after petition including the name of practically the head of every family in the community that the government eventually decided to establish a government school at the place and do such other things as the people absolutely needed and demanded. All these steps were only taken after such men as R.W.Ballinger, Ex-Secretary of Interior, Walter Fisher, Ex-Secretary of Interior, present Secretary of Interior, Franklin K. Lane, Governor J.F.A.Strong of Alaska, Dr. P.P.Claxton,Commissioner of Education, and other big men had investigated and weighed the problems carefully,Can it be possible that they were all deceived, that none of them nor their agents, saw the nigger in the fence, in the person of Reverend Edvard Marsden, maliciously building up all these false issues?

Reverend Marsden has published some articles at the request of the Indian Council of the Reserve setting forth the natives' side of the controversey but all that I have read of them have been very fair and moderate in their tone. I am sure they were written in sinderity and with no intention to wrong any one. This has always been my impression of all of Reverend Marsden's acts. During the past two years he had resided at Metlakahtla in order that his children may go to the public school, since there is none at Saxman. As a small indication of the esteem in which his tribe holds him, it is interesting to note that he was nearly unanimously elected a year ago to the position

which he holds as Secretary of the Reserve. In conclusion I wish to say that I believe Reverend Marsden would not deny being more than a casual observer of the affairs of the Metlakahtla community at present; for he is a Metlakahtlan of the Metlakahtlans in blood, language,and spirit; yet, he would be the last man, in my opinion, to attempt to further his own or his people's interests in a selfish, corrupt, or unchristian manner.

Hoping that my poorly framed defence of this excellent man will do his cause the most good possible I am very sincerely yours.

At this point, I would like to submit to you a copy of a letter written by a very devout Christian Missionary who was one of the staunchest friends and greatest admirers of Mr. Duncan's early missionary efforts. As you read it, ask yourself these questions: (1) Is this letter a fairly true relation of facts? (2) Did the Indians have any cause for compbaint and were they making that complaint? (3) Does it appear that Reverend Edward Marsden was the "instigator and agitator of the things which are bringing sorrow to Mr. Duncan" on this occasion?

Yours very respectfully,

(signed) Charles D. Jones

(The letter of Dr. Tomlinson, above referred to, follows)

(Copy of letter of Thomas N. Strong, attorney of Mr. Duncan,
to Special Government Agent W.R.Logan)

.....

Office of Thomas N. Strong

Portland, Oregon, March 10, 1911

Mr. W.R.Logan,

St. George Hotel,

Pendleton, Oregon.

Dear Sir:

Mr. Duncan has just started back for Metlakahtla, and I have been bidding him goodby at the depot after 2 or 3 days of very steady discussion of the matters which were discussed while you were here. While I have no right to speak for Mr. Duncan I think he is only trying to figure out carefully just the best way in which to turn over the ptoperty and mission work at Metlakahtla to the Government, and he feels that the letter he has already written you is as full and explicit a statement as he can make just at present; nevertheless I am firmly of the opinion that he has made up his mind definitely that the burden is becoming too great for him to bear and that the U.S. Government is the only reasonable and available agency to continue the work. Mr. Duncan needs a rest, and his age of 79 years together with his 54 years of steady and unremitting labor entitles him to a vacation, and for some years both he and I have been impressed with the necessity for his making some arrangement for the future of his Mission at Metlakahtla so as to provide against the contingency of his death or disablement, and in any event to enable him to lay down the heavy burden of labor which ~~his~~ its conduct now involves upon him. The difficulty, however, is to find a suitable executor to carry out the plans upon which this Missionary settlement is based.

Now Mr. Duncan and myself are both of the impression that in all probability the best plan to insure the stability of this work would be, as he has already expressed himself to you, to transfer all of this property to the United States Government upon the faith that the Government, approving the work already done, would endeavor to continue the Mission upon the principles upon which it was founded and has always been conducted, and these are,

1st, That the Industrial work of the settlement should at all times provide a solid support to the educational and religious advancement of the people and should enable the natives to earn enough to maintain the ever improving standard of living that this improvement in their education makes necessary.

2nd, That the educational work should be conducted by teachers familiar with the ways and customs of the people and should be as practical and thorough as possible, the substance in no case being sacrificed to mere show and display.

3d, That the religious work of the Mission should, as far as possible, be conducted and controlled by the people themselves, free from all Sectarian and Denominational control, solely as a Christian work and a Christian church.

4th, That the principles and plans which have so far obtained in the conduct of this Mission should be as closely adhered to as may be practicable with only such changes as necessity and the advancement of the people should make necessary.

In regard to the church and school matters, which are both very dear to Mr. Duncan's heart, I think in regard to the church matter that it can take care of itself, and in regard to the school matter I do not think that there will be any difficulty in Mr. Duncan and the Government coming to an understanding. He has gone north with the intention of publicly announcing the suggested change and of taking the judgement of his people and friends as to the modus operandi. I know from what you said when here that the Government fully appreciates Mr. Duncan's work and would not intentionally do anything to belittle it in the public estimation or to wound his feelings. It is naturally a somewhat difficult thing for a man of Mr. Duncan's age and who has been for over half a century building up so magnificent a work as he has, to give it up at once into alien hands.

In my opinion the whole plan should be managed delicately and the transfer, when made, should be made with such circumstances of dignity and ceremony as would impress upon the people the importance of the transfer and the grave responsibility assumed by the United States Government for its future conduct.

Yours very respectfully,
(signed) Thomas N. Strong.

(Copy of Dr. Tomlinson's letter to Mr. Duncan)

Metlakahtla, Alaska, U.S.A.,

July 17th, 1912.

Dear Brother Duncan:-

In my letter of the 8th inst. I thought that I had made it plain enough why I felt bound to consider the advisability of my leaving, but though it was only on last Thursday the 11th inst. I notified you of my wish to resign my position here, it is reported that you have given different reasons for my action: and certainly the slight you tried to put on me on Sunday by cutting me off from my usual ministrations in the church at evening service without giving me any notice or intimation of your design, seems to justify the suspicion that after my departure attempts will be made to misrepresent the causes of my leaving. To remove any grounds for this and to prevent further misunderstanding I am writing this letter; copies of which I purpose to leave with the people here and others.

To me such a course must of necessity be most painful; and had my departure depended on a personal quarrel would, after these many years of close friendship, have proved almost intolerable: but since the whole differences have arisen about matters affecting the best interests of the place, and in which the people of the settlement are interested equally with ourselves, the case is different.

I will now endeavor to tabulate my reasons for going:-

(1) Your action in closing up the Metlakahtla Industrial Company?(which had been duly incorporated) without consulting the wishes of the stockholders.

Several months ago I brought this matter under your notice owing to complaints I had heard from some of those who had money in it. Not that you did not pay back the money and also interest at 15% while their money was in the company; but that when they put it in they understood that they were to share the profits. You never, they say, gave them any accounting of the profits for each year, nor even showed them the books. You acknowledge this and try to justify it. You say you had lawyer Strong's approval for acting as you did in closing up the company; but as far as I can gather from you and the stockholders, all that lawyer Strong was told about the matter

came from you alone and not the people. As the dissatisfaction was great, I urged you to call them together, show them the accounts, and explain the matter to them. This you would not do and I warned you at that time that, if anything were to happen to you while matters were in that state, it was more than likely that one or more of the former stockholders would take the matter into court and that much hard earned money would go into the lawyers pockets instead of for the benefit of the place, not to mention the anxiety caused to your executors. This state of affairs still continues notwithstanding all that I could urge.

(2) Your proposal to hand over the secular works here to the Government for the Indians, and your afterwards withdrawing this proposal and presenting the outlines of a plan of your own for transferring them to to the Indians.

I feel that when dealing with the matter the Government treated you with too little consideration, but that did not justify the contemptuous way in which you treated Gov. Clark's plan, to which he had given thought and pains. True, we found his plan on examination, to be unsatisfactory in many ways, but it was a bona fide effort of one who was friendly to both you and the Indians. Since then, you have declared your intention, as fas as possible, to checkmate any further efforts of the Goverhment in the matter. To a certain extent I could sympathize with you in a matter which you looked upon as of such vital importance; but, when you came to clothe your own skeleton plan that you had given Gov. Clark, with some practical ideas, then it became apparent that your whole scheme so far is only a picture without a solid basis and to try to carry it out in its present shape would bring damage to the place, and discredit to yourself. Our best efforts to help you to put the matter on a working basis are refused; no advancement is made; and meanwhile, the place is steadily deteriorating.

Can I stay here and see this decline and yet know that my best efforts are only an irritation to you.

(3) The working of the school:

You know how fully I agree with you that this is not the place for the Bureau of Education to establish a school which would have to be non-religious, and

and where the teachers might or might not be a help to the place.

Where we differ is that you are satisfied with the present way of working the school, the buildings, the lack of teachers, and the meagre attendance while so many of the children of school age are running the streets. All this is abhorrent to me. We have the finest set of Indian children in Alaska, and it is nothing short of a shame that such a state of things should be permitted. You say that there is plenty of money to carry on the school work; and yet no efforts are made to supply these needs, and offers of service have beenn refused. When I attempt to voice the peoples' wishes in this matter, you tell me that there is nothing in it, that they don't know what they want, that the Government schools in other parts of Alaska are worse. I am not asking for a Government school, but I am asking for a properly equipped school supplied with sufficient number of teachers chosen by the missionary in charge and the parents of the children, where direct religious teaching could be given in their own language. You have persistently opposed every effort to gain this, and after over two years waiting there is no improvement.

(4) The Elders and the Council:-

After I had been here some time and realized how the Town Council and the Elders had changed with the passing years: from being both useful and efficient bodies they had become indifferent and careless. Remembering the good work thaey did years ago and how faithfully they carried out their duties, the question suggested itself, why the change? A careful insight into the matter has led me to the conclusion that the change is not in themselves so much as in the way they are being treated. In the old time, though they were still only babes in knowledge, your efforts were to encourage them to assume responsibility, and to think and care for the progress of their place. Now, it is a policy of repression. It is like trying to keep overgrown children in an infant class and expect them to be interested and contented. They have no chance; their efforts are harped at, and their least mistakes magnified. Among the elders there are no regular meetings where you unite with them to strengthen the spiritual side of their character; And the excessive press of work in the cannery season seems to chill

the vitality of their religion. This has been a source of real pain to me for a long time. If so, why did I not take some steps myself? God knows that it was neither indifference nor laziness but for fear of disparaging you. These matters I have been steadily keeping in view, and bringing them up, some of them for nearly three years. You have refused to consider any of them in a practical light. Again and again you have lured me on with an apparent acquiescence, and a hearty desire to co-operate in dealing with one or other of them, only to find myself deserted, and the whole matter back to where it was at the beginning.

(5) In two matters which have lately occurred here I have felt bound to come to a direct issue with you.

You persisted in retaining as head of your cannery employees a man who is accused of lying and theft. This is a violation of your definite promise given his accusers that you would not allow him on the cannery premises until the matters had been investigated and settled, which has not been done; though I have urged you in the strongest terms to complete this investigation. The guilty party still goes free while the true men are under a cloud. Again, where the wife of this same foreman was convicted of, and confessed to uttering a vile slander, you turned upon the man in whose house the slander was publicly spoken because he had told the person slandered and so afforded an opportunity for the slander to be nipped in the bud. Thus you have encouraged the bad and shamed the good.. When you told me what you had done I was dumbfounded at hearing it. In these two instances I felt that that unless I was prepared to ignore the commission I held from our Lord as his minister, it was my plain duty, notwithstanding that you are older and wiser than I, to withstand you to the face for you are to be blamed. I spoke warmly, yes vehemently, not from anger but from grief and pain. If in my manner of speech I have seemed to you to transgress the bounds of respect due to you, I am only too willing to apologize and ask your forgiveness; but this in no way detracts from the strength of protest; and once again I earnestly entreat, and affectionately urge you to clear yourself by taking such action as will remove even the appearance of evil.

Yours very truly,

(signed) Robert Tomlinson, Sr.

(copies of letters from Metlakahtla people)

(1)

Ketchikan, Alaska, January 21,1917

Dear Sir:

Mr. Edward Marsden has reported to me about the complaint which the number of Ketchikan citizens has made against him and also they made petition to the "Board of Mission".

To tell you the very truth,sir,about Mr. Marsden's work about the religious work among the native people, I believe that those people in Ketchikan who has made complaint about him are simply guessing of what they have said to him.

I have known Mr. Marsden for about forty years until today in his daily life among us. It is reported to you that these people who sent the petition to you,as I have said, I object everything such as Mr. Marsden who is the cause of the present trouble at Metlakahtla and also our Father Duncan. The trouble started about five years ago it was long before Mr. Marsden moved from Saxman to Metlakahtla.

This is the main cause of the trouble at Metlakahtla the people wanted a public school to establish and educate their children and this is what they failed to get from Mr. Duncan, to build a school, because Mr. Duncan dont believe in such a thing as education among the people of that village and furthermore

It is reported that Mr. Marsden is trying to send Father Duncan off the Annette Island and trying to get next of all his work. This as I've said is simply guessing about it. As Mr. Marsden is doing his own duty to the Presbyterian Church of which I', one of the committee he is not trying to take his religious work over there as Mr. Duncan and all the people of Metlakahtla has got what is known as Metlakahtla Christian Church.

One more things sir, this will be my last statement on this letter I suppose you have already received reports from some of the committee of the Presbyterian Church. And one more thing I do hope you will come down here in Ketchikan and let us prove about this matter to you personally, and we will settle it to you.

This is my few words to you sir, and I do hope you will get every words

in this letter.

Yours very truly,

(signed) Robert Ridley,

Treasurer.

(2)

Metlakahtla, Alaska, December 25th, 1916

Rev. James H. Condit,

Dear sir:

Brother I am glad to write you these few words to let you know that Rev. Edward Marsden dont give any trouble in this place, well sir since I was a young man then I work with Mr. Wm. Duncan in every thing and also all the works of the town and I know every thing and one year the town people held a meeting about the school from the Government and after the people of this town held a meeting about the school and so they send the three men to Mr. Wm Duncan, I was one of them to tell him and so he did answer and said unless my head is cut off then the school will be in this town, well until the Government school is here then he got mad at the people and so the Government and the school are not all together in thinking or thoughts about the school and so Rev. Marsden did not thinking of taking Mr. Duncan's place in preching. I know every thing in this town because I never miss one meeting that is held in town. If I know Rev. Marsden say anything I was going to tell you. Marsden is the Secretary of this town council and so he did write what ever the council said, or in news paper so this is the reason Mr Duncan dont feel good to Marsden and all his people.

This all for this time Merry Xmas & a happy New Year,

Your brother in Christ

(signed) Wm. Dalton Sr

(3)

Council Chambers Annette Island Reserve
Metlakahtla, Alaska

Alfred B. Atkinson, Mayor Edward Marsden, Secretary Charles Brendible, Treasurer

December 6,1916

Rev. James H. Condit,D.D.,

Supt. of Presbyterian Missions,

Juneau, Alaska.

My dear Christian Brother:

I am glad to send you these few words. To our surprise and sorrow we have just learned of certain efforts to injure and discredit the good work that you have been doing for us through your missionary the Rev. Edward Marsden, one of our number. This is a part of his field and whenever we want him here he comes because we want him to come and we need him.

When you first commissioned him many years ago you commissioned him with the consent of the elders here then and with the knowledge that he could help us whenever we needed him. He has not trespassed on any man's field by coming here occasionally at our call.

Those of us who live here at Metlakahtla know all the facts bearing on all the causes of all the trouble here. We ask you not to believe the letters that have been sent from one of Duncan's supporters here for the writer himself certainly has much prejudice against us.

This Metlakahtla work did not start right in the beginning. I cannot tell you all about it. The kind of its existence all of these years can now be judged by its coming end. We know all about this. Though all the christians on the earth will try to prop it up it is falling and will fall. As sure as the work has been carried on against some of God's ~~laws~~righteousness so sure is it going down. There were signs of this fall when we blindfolded common justice in British Columbia, when we misused the funds of the Church Missionary Society, when we practiced the same deeds here, when we trampled on many of the simple and innocent rights of our poor people here, when we twisted some of God's word to suit our purposes, when we under the guise of religion started a business systemn that was untruthful to the core, and a whole lot of others. This trouble was made in the past. It was bound to come, and it has come. It will end in confusion because that is how it has been allowed to smother all these past years.

So please do not listen to letters as to this and that is the cause of all this trouble. I will suggest that you appoint an impartial committee to come here and for the sake of common christianity that concerns your work as well as all others, investigate and let the world for once know the true facts in all this pitiable affair. This investigation will do you no harm. It will not do us any harm at all. We don't want Mr. Marsden to leave you with a bad bill. He has been very faithful to you and your cause as well as the cause of the Lord Jesus Christ and you owe it to him and to us as well to see that he severs his relations with you in peace and in Christian love.

There are many things that I what to speak to you about, but this is all that I can say to you now.

Your brother in Christ,

(signed) Alfred B. Atkinson,

(Dictated to Mr. Marsden in
the presence of a number of friends)

Part II

In re article published in the Progressive Miner

(1) Article as printed

(2) Copy of letter of denial of above ascribed to Solomon Dundas and refused publication by paper.
Photograph of this letter furnished to the Board by Dr. Myers.

(3) Letter of Theodore Dundas, father of Solomon Dundas, to the Editor of the Progressive Miner

(4) Letter of Edward Marsden to Editor

(5) Explanation of Edward Marsden relative to above

(Report of Mr. Duncan's speech as appearing in the Progressive Miner of Ketchikan of November 14,1916)

"People tell me that Alaska has gone dry. I do not know if this is true or not. If it is true it is a pity. It is too bad. The Government will be bankrupt and be very poor indeed. Your Government school here will have to close its doors. Where will the money come from to support it? All the schools in Alaska will have to close and teachers must go home. The Government depends on the saloons for its existence and when the saloons go there will be no Government. Where will you be then when the Government ceases to exist? You consider the Government as your leader and advisor and who will lead and advise you when the Government ceases to exist? You have discarded me and my authority and God will visit you with fire, with severe punishment, for you have left me and went over to the Government. Turn away from a temporary institution like the Government and come back to me and may be God can forgive you"

(copy of letter of Solomon Dundas as furnished by Edward Marsden. This letter was refused publication by the editor of the Miner)

Metlakahtla,Alaska,Nov.21,1916

Editor Progressive Miner,
Ketchikan,Alaska.

Dear Sir:

I wish to say that the statements of your correspondent, in your paper of November 14th,about what Mr. Duncan said at his meeting at Metlakahtla on November 8th, are false and shamefully mean. I was present and heard every word Mr. Duncan spoke. I have attended all his meetings for years, and he has never said anything of that kind.

Nobody could say such things as your correspondent has done unless he does it to try and cause trouble. Is this correspondent the same man who was before this published so many falsehood about Metlakahtla?

Respectfully,
(signed) Solomon Dundas

(The Doctor tries to imitate Indian English)(Marsden)

We went to Mr. Duncan's evening meeting 8th November and stay all the time. We agree to every word what Solomon Dundas say. Mr. Duncan didn't say anything like what your correspondent say.

Mrs. Kate Faber
Mrs. Mary Hudson
John Buxton
George Hall
Josiah Guthrie

(letter of Theodore Dundas, father of Solomon Dundas, to the Editor of the Progressive Miner)

Metlakahtla, Alaska, Dec.12,1916

Mr. J.E.Rivard,
Ketchikan, Alaska.

Dear Sir:

I have talked with my son, Mr. Solomon Dundas, of this place, and he agrees with me that his note to you of November 21,1916, which was witnessed by five persons of Mr. Duncan's immediate followers, should not be published, and so I request you now not to publish the same in spite of either what Dr. Myers or Dr. Dickenson may desire.

Very respectfully yours,
his
Theodore X Dundas
mark

Witnesses to the dictation and signature
Sidney Burton
Frank A. Williams

(letter of Edward Marsden to Editor of Progressive Miner)

My dear Mr. Rivard:

After a consultation this morning between the family of Theodore Dundas, the father of Solomon Dundas, and my uncle, Mr. Theodore Dundas now asks you not to publish his son's note of Nov.21,1916. The reason of this is that the affair belongs to his and mone, and neither Dr. Myers nor Dr. Dickenson has any interest in the matter. Mr. Theodore Dundas realizes the consequences of any trouble between his son and myself.

I told them that I would ask you to publish the note and that I would refute it with sworn statements, even from some of the Duncan faction.

I told them also that I would prove that Solomon Dundas did not write the note in question and that the English words and sentences used were not his own for he was illiterate.

I also said that I had sufficient evidence collected to corrobprate my former statements, and that Duncan did say even worse than what we had reported. As far as we are concerned as relatives, the affair now ends according to Mr. Theodore Dundas' wishes.

As soon as I can I will see Dr. Myers and Dr. Dickenson and give them to understand that the proper places for their fingers are in their gloves and not in this wretched Duncan and Metlakahtla affair, and that also you have followed a policy that is both fair and just to all concerned.

Yours very truly,
(signed) Edward Marsden.

(Extract from letter of Edward Marsden regarding the published report of an address delivered by Father Duncan appearing in the Ketchikan Progressive Miner of November 14,1916)

One night after election day, Nov.1916, Father Duncan preached in one of the wings of the old school house, and in the course of his sermon he pitied the Government for the Territory had gone dry which meant that all the schools, especially Metlakahtla, in Alaska, would have to be closed and the teachers sent away. "Where will you be then?", Father Duncan asked,"when the Government ceases to exist? You consider the Government as your leader and adviser and who will lead and advise you when the Government ceases to exist?"

Adolphus Clavert, under oath in the Commissioner's court at Ketchikan at the trial of Mark Hamilton and in the hearing of Father Duncan some two years ago, and in answer to the lawyer's question, declared that Father Duncan had been in the habit of calling the American Government in his public discourses as of the works of the devil. Father Duncan did not contradict him at the time and Mr. Calvert's statement was a part of the record.

Finishing my morning and afternoon services at Ketchikan on Sunday, Nov.12, I hastened over to Metlakahtla for the evening young people's meeting that had been arranged before hand. There were about 400 people present at this meeting. After the exposition of the lesson and during the course of the testimony part of the service and following the trend of the remarks of others, I expressed myself as being very grateful to all the good and useful opportunities that were offered to us by the Government. Mr. Duncan had again preached that very evening in the same way that he did the Wednesday before and this time he used more bitter words.

Immediately after the evening service five persons came to our house and recited to Mrs. Marsden and myself the words that Mr. Duncan used on those two occasions. I jotted them down and repeated those words to them again for correction. They did not ask me to publish them. On Monday morning another set of persons came and told me of the same things. I read to them what was

already written. They approved the English translation and they told me that these words represented mildly and only half of what Father Duncan had said. Mr. Lopp was here then and he was also told the very same things. Later on the same day I was asked by two of the Elders, some of the Councilmen, including the Mayor, and some of the people, including Mr. Edmund Verney, to have those words published in order that Father Duncan could be induced to stop using such foolish, insane and vile words as that. Father Duncan could not be approached on the subject and he only threatened to use more of such words in the future. I finally agreed to ask Mr. Rivard's opinion about it and when I saw him the next day I told him of all that had happened. He at once consented to publish the article, and so I authorized him to do so. I signed the article as Dr. Myers has said, and although I signed it Mr. Rivard did not print my name, though I told him to do it.

The article appeared and Dr. Myers became excited over it. He took it more as a personal affair. I had the papers sent to Father Duncan and his friends at Metlakahtla and the result was that Father Duncan refrained from uttering bad words in public any more. But Dr. Myers started his campaign against me. He met Solomon Dundas, my cousin, in Ketchikan, a faithful adherent of Father Duncan, and had him write or wrote for him a brief article to be published in the paper denouncing me as a liar and trouble maker. Mr. Rivard, the editor, refused to publish the article till he could see me. When he saw me and showed the article he advised me to see Solomon Dundas first. Later on I saw Solomon and he could not acknowledge that he wrote the article and in the course of our talk he then asked me not to publish it. Mr. Edmund Verney and I then called on Mr. Rivard and the matter ended there.

But Dr. Myers thought otherwise. He saw Solomon again and Solomon was induced to ask Mr. Rivard for the publication of the article. Mr. Rivard again refused to do so but only wanted to see me before he could do any thing of the kind. Then I thought it was time to dig into the matter. I called on Solomon Dundas and family and told them of the consequences of any legal troubles between them and myself. I told them that I would have the article published as Dr. Myers had insisted upon, but that I would prove that Solomon had never written anything of the kind and that

Dr. Myers was the author of it. I told them that I had already taken statements from those who listened to Father Duncan and that what he actually did say was even worse and more vile than what was already reported.

Later on the same day Mr. Theodore Dundas came to our house and dictated to me a note to Mr. Rivard, and together with mine I presented the same to him the next day and the matter, as far as the three parties, Solomon Dundas, Mr. Rivard, and myself, were concerned, breathed its last. As I promised Mr. Rivard I went and saw Dr. Dickenson and he at once retraced his steps and apologized to me for his part in the affair. He claimed that he was forced into the matter thinking that there was some truth in Dr. Myers' representations.

But although I have already seen Dr. Myers twice and on each occasion he became quite blind and stubborn on the Metlakahtla situation, I have yet to tell him that it would be a Christian act on his part to keep his fingers out of Metlakahtla altogether.

The three adult men and two women that endorsed Solomon Dundas' note had never seen Dr. Myers, and neither did he meet them on the occasion that he speaks about. These five persons who are bling worshippers of Father Duncan are among the less than forty people who always run opposite to what the town people do. These are the very persons, with a few others, who have received from Father Duncan and Mr. Henry Wellcome money gifts in sums of five,ten, and more during the last holidays.

(signed) Edward Marsden

THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

Territory of Alaska

.....

In re

Charges preferred against the Rev. Edward Marsden

by

Dr. Ben F. Myers and six citizens of Ketchikan, Alaska

Correspondence

Part I, Petition and correspondence relative thereto
Part II, Article appearing in the Progressive Miner and correspondence relating thereto

Ketchikan, Alaska.

March 14, 1917.

Rev. James H. Condit, D.D.,

Juneau, Alaska.

My dear Dr.Condit: As soon as your letters of January 2 and 3,1917,conveying a copy of the petition of some of the citizens of Ketchikan,were received on January 9,and later on,I made the facts known to my people at Metlakatla and asked for a statement in regard to the matter.They at once wanted to make a detailed statement to the Home Board and I waited for them to do so before I could write to you.

Some meetings have been held at Metlakatla in which the matter was taken up as one of the items of business.In each case the petition of the Ketchikan citizens was only laughed at as being of no foundation in fact.At this writing my people have not yet made any statement as they had planned to do early in January.While I believe that they will do so in their own time and way,I shall not wait for them any longer but answer you now in my own defense,and at the same time establish beyond question the claim of the Metlakatla people on the Presbyterian Church and the Presbyterian Church on the Metlakatla people.

My present position and course of action with reference to Father Duncan and my Metlakatla people can only be well understood by the recital of my brief educational history. I first went to a day school that was under the direction and support of the Church Missionary Society of London,England,at Metlakatla,B.C., about 1880.My teachers at different times were Messrs.Collinson, now Archdeadon at Kincolith,B.C.,Schutt and Chantral.Mr.Duncan himself taught but very little.

When the trouble of 1882 came about,Father Duncan was dismissed from his work,and because of that trouble there was little or no school at Metlakatla,B.C. Bishop Cridge of Victoria,B.C., a good friend of my family and one that baptized me in childhood, offered to have me go to a white school in Victoria if I could work for my board and lodging,in the spring of 1883.I was ready

to go at my mother's consent,but Father Duncan stamped his foot on it.

During the next five years I was more or less on sea as a fireman on steam tugs and learned how to swear,smoke and chew tobacco.I never went to school again till in May,1888,and in Alaska,when I entered the school at Sitka.One David Leask,an elder of the Metlakatla Church,was instrumental in my conversion and the abandonment on my part of the seaman's life.I went to Sitka with other thirtysix young men from Metlakatla,Alaska.Father Duncan opposed our going but our parents gave permission to Dr.Sheldon Jackson that we should go and we paid our own way to Sitka.

At Sitka and in the early fall of 1888,upon the advice of our parents and relatives,and in spite of Father Duncan's open disapproval,we all came forward and joinddthe Presbyterian Church. Many other pupils from Metlakatla,boys and girls in later years and ~~since then~~ even now,also joined the Presbyterian Church on the advice of their parents.

In October,1890,I returned home from Sitka and between that time and February,1981,I came to a complete understanding with the elders then in office about my future preparation for the Metlakatla work.These men knew what I wanted to do and they heartily encouraged me to go right on. I consulted Father Duncan and asked his advice about my going to college.At this time he made me to know that the course I was to take was my self-destruction.He offered me no advice beyond telling me not to go. This was his fourth opposition to my chosen course since the spring of 1883.

On February 1, ~~1981~~ 1891, I left Metlakatla and after placing my youngest sister together with twelve new pupils in the school at Sitka (my sister died of pneumonia and buried at Sitka in the summer of 1891),I reached Marietta,Ohio,March 1,1891.I paid for my own way and Father Duncan never as much offered me either any advice or a single cent to show his human feeling,although in my

time and before,and as if we were his slaves,we had been the means of upbuilding his earthly riches.

In 1894,one year before I graduated from Marietta College as a special and English student and after I again received the consent of my people about becoming a Presbyterian minister,I again wrote to Father Duncan about my decision in the matter.He answered me in a long letter saying that if ever I became an ordained minister I would then be utterly unfit for Metlakatla. This letter is in my possession today.

On September,1895,on the advice of Dr.Jackson,Gen.Eaton and my many other friends,as well as on the advice of my Indian people,I entered Lane Theological Seminary.The spring before that I was formally placed under the care of Athens Presbytery,the same Presbytery that ordained me three years later.

The most serious opposition that I met with Father Duncan was when I finally returned home near the middle of July,1898. He had no earthly cause to be unfriendly to me.I was then a young man of twentynine.When I offered to help him in his christian work,especially in connection with the Sunday School,the choir, the young people's meetings,&c.,he not only asked me to leave these phases of the Metlakatla work alone,but like an old maid [redacted] he went about engaging in gossip and tried to poison the minds of my owm people against me.

Father Duncan was then the pet of the Interior Department and the public at large,especially the tourists and the steamship companies.Any one [redacted] white or Indian that he disliked at Metlakatla could not stay any length of time in Metlakatla. The elders called me in one of their weekly meetings and after a long conference we decided that for a limited time only I would engage in the Presbyterian missionary work in Alaska and in any place within easy call of Metlakatla.This fact was at once made known to Dr.Jackson at Sitka,and through him at my request and upon the recommendation of Alaska Presbytery,the Home Board through Dr.W.C.Roberts commissioned me for the Saxman field in the fall

of 1898.

My stay in Saxman,my work in the churches of Saxman and Kasaan and the missions of Ketchikan,Loring,Chomly,Quadra,Moira Sound,&c.,and my part in the general work of Alaska Presbytery from 1898 to date,are matters of record.Acting on our agreement whenever my people needed my help they called me to come to Metlakatla and I went and was with them at different times only as long as they needed me.The variety of things for which they sent for me at different times are as follows:Marriages,funerals,baptisms,lectures of various subjects,especially American history, Government,law and citizenship,conferences on business and on the subject of education,lectures on Bible topics and general church history,&c.,as well as to act as interpreter on many occasions.

Now the Ketchikan citizens accuse me of thrusting "upon this venerable and revered missionary",Father Duncan,and his Indian people at Metlakatla the unjust and unnecessary troubles that they are experiencing,and by "plot and design" I am"the willing and persistent instigator and agitator of the things which are bringing sorrow to Mr.Duncan".

In the first place "the people of Rev.William Duncan's Mission at Metlakatla,Alaska",are the very same Indian people to which my whole family belongs.They first asked and encouraged me to go to the higher schools in 1888,an act that displeased the "revered missionary" then and since then.I do not recall any instance since 1898 when I have clashed with my Indian people on the subject,nature and activities movements of my missionary work.With all that I could do for my work at Saxman,Ketchikan, Kasaan and many other places in the past nineteen years,"the people of Rev.William Duncan's Mission" have always called me over to perform in their midst the duties of my ministerial office.They do not and never did accuse me of thrusting any trouble

upon them.And why should I trouble them when they and myself are of the same aim and desires as well as race and blood? Yea,what on earth is my benefit,what good and satisfaction do I receive from thrusting any trouble upon my own family and people?

Secondly,Before I really had anything to say concerning the welfare of "the people of Rev.William Duncan's Mission",they themselves enacted the town ordinance of January 31,1911,in which any more whitemen of Father Duncan's type and work were forbidden to come to Metlakatla,Alaska,"upon and after the death,removal or disability of Rev.William Duncan",and for four years thereafter "only a native member of the community" who is elected and qualified "shall have charge of the church and religious work of Metlakatla,Alaska". Their reason for enacting such an ordinance was the earnest desire on their part to rest for a period of time from all their sad troubles at the hands of "this venerable and revered missionary". They felt themselves competent to carry on the Metlakatla work.In that length of time the people would surely know and decide for themselves upon a better course. The action of "the people of Rev.William Duncan's Mission at Metlakatla,Alaska",with reference to the continuance of Father Duncan's work,and the heated and very extended discussions among themselves on that account before January31,1911,that led up to that action,is certainly an evidence that contradicts the charges of the Ketchikan citizens.

Thirdly,Father Duncan himself from the nature of the whole Metlakatla question "is the willing and persistent instigator and agitator of the things which are bringing sorrow to Mr.Duncan". He is responsible for his own troubles.If now at the end of sixty years of missionary work he fails to find the joy,love, contentment and peace of the Lord Jesus Christ in himself and is in trouble and sorrow,how foolish and ridiculous it is to lay the blame of all this to a mere boy who has been one of his own worshipers from the beginning.

Let us examine this more closely.Any Metlakatla Indian that

has identified himself with any of the Protestant denominations other than his peculiar and twisted religious system is considered by him as a hopeless case and an undesirable neighbor.There is no organized church in any shape or form whatsoever at Metlakatla and the mere residence of any one in the community constitutes his supposed membership in the imaginary church of which Father Duncan has been the head.The ordinances of the Protestant churches have never been observed at Metlakatla,and certainly not since 1887. What baptisms that I have performed at Metlakatla have been by the special request of those concerned,and never in the so-called Metlakatla Church.No church records,no church accounts,absolutely nothing. But there are at Metlakatla members of the Episcopal,the Methodist and especially the Presbyterian denominations as well as members of the Salvation Army.His knowledge of this fact and his constant efforts to clean Metlakatla out of these damnable creatures is causing him worry and trouble.

His opposition to our going to school beyond the elementary branches is very well known.The idea of an English christian teacher coming out from England to teach a tribe of North American Indians and because of their advancement is causing him deep sorrow.

In business matters he has been found to be dishonest. The trading store,the cannery,the sawmill,the water works,etc., in which my poor people had shares and from which they expected much,have been the immediate cause of his proposed expulsion from Metlakatla first during January,1914,by the "people of Rev. William Duncan's Mission",and then again on June,1914,by the Government.The writer who has so"unjustly and unnecessarily thrust" the troubles upon him pleaded and interceded on his behalf at Metlakatla in the first instance,and the Department of the Interior itself stayed the order of the Department of Justice in the second instance.These are matters of record.

His ill-treatment of his own fellow workers,whitemen and white women,as well as natives,is a cause of shame on himself and sorrow in the community.Witness the sad experiences of Mr. and Mrs.McKee of Pennsylvania,Mr.Weisner of Douglas Island,Mr. Hadley of Indiana,Dr.Pike from Connecticut,and so recently Dr. and Mrs.Tomlinson and Mr.Robert Tomlinson of British Columbia, to say nothing of many others.The memory of all this is certainly a cause of trouble and sorrow in any one's closing life.

Father Duncan's troubles are the fruits of his own past life.He breeded and hatched them himself.His disregard of one of God's ordinances in the matter of living with a lawful wife,and his pretended chastity when he himself today knows very well just exactly what he did before 1882,is the bottom of all his own troubles.Holy men breathe out love,peace and faith on the verge of their graves,but this "Apostle of Alaska" only curses and hellfire!

The Ketchikan citizens accuse me of plotting and designing against Father Duncan.They ask for a prompt and thorough investigation of my conduct with a view to my censure by the Church. They intimate that my commission and pay have been wrongly received by me and as such the same should be discontinued.They claim that I have no business to be at Metlakatla now and then. Those petitioners are "familiar with the work and people of Rev. William Duncan's Mission at Metlakatla,Alaska",and they are the "most highly respected and honorable citizens of Ketchikan".

In the light of facts with reference to Metlakatla,those Ketchikan citizens instead of finding any grounds for my deserved punishment,they have unconsciously rendered a good service for the cause of religious freedom in Metlakatla.Their motives and the aim that they wish to attain have only stimulated a renewed desire on the part of my people for a closer understanding with the Presbyterian Church,as they have already done with the educational work of the Government.As in the case of

the Government's work the closer understanding with the Church is a gradual growth.It may be delayed and for a while successfully presented.The efforts of Father Duncan and his friends about the school work are well known.But he and his friendsdid not succeed.They will not succeed if the matter of the Church life is deeply implanted in the minds and heart of the Metlakatla Indians.

Many of the thinking men in Metlakatla today wish for a regular membership in the Presbyterian Church.There is no way out of this now.It is the fruit of a public policy agreed upon thirty years ago.To disown it is the act of a traitor.The existence of Presbyterian families that number themselves nearly half of the inhabitants of Metlakatla speaks for itself.There is no way out of it.For us to shun the good and promising life that is before us as is to be found in the doctrines and constitution of the Church is to play the part of false diciples.

When the United States Government legally settled the status of Father Duncan and the public properties at Metlakatla in 1915 upon the demands of the "people of Rev.William Duncan's Mission" Father Duncan's work became merely a shadow.Long before that it had been dwindling away by his own efforts in spite of our endeavors to uphold the same.But it legally passed out of earthly existence in the summer of 1915.Since then the ghost of it has been hanging around Metlakatla.The apparition is quite real in the "conviction" of the Ketchikan citizens. And all "the things which are bringing sorrow to Mr.Duncan" are proved to be the fruits of his own deceptive and hypocritical life.

Very sincerely yours,

Edward Marsden

MAR 26 1917
PRESBYTERY OF ALASKA 3/29/17

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.

HEADQUARTERS
No. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 17, 1917

Rev. John Dixon, D.D.,
156 5th Avenue,
N.Y.

Dear Dr. Dixon:

As supplementing my report in re the Ketchikan petition regarding Edward Marsden, and as a confidential addition thereto, I wish to farther express my thought as to Marsden and the future of Metlakahtla and our work at Ketchikan.

Marsden is determined to stay with his duty at Metlakahtla and with his people in their new relation to the Government. It has been intimated to me that the Government will offer him some position in the town, as teacher, and also perhaps as U.S.Commissioner, so that he may be retained in Metlakahtla all of his time. This would mean that he would be no longer in the employ of the Board.

I am not sure but that this would be for the best interest both of our work centering at Ketchikan and also for Metlakahtla. I do not believe that Marsden will be able to give the attention to Ketchikan, Kasaan, Loring, etc., that he ought to give and at the same time keep up with the demands upon his time and energy at Metlakahtla. It is quite likely that we ought to have a missonary who will be able to give all his time to the work centering at Ketchikan.

We have before us two courses--take Marsden as he is, i.e., giving such time to our work as he is now giving and allow him to act independently of us at Metlakahtla or insist that he give all his time to his people at Metlakahtla, independently of our Board support and control. If the latter course is adopted we will still hold him as a member of Presbytery and will look forward to the time when the Metlakahtla people will ask for organization under Presbyterian control, which I believe they will do in time. What is your advice in this?

Sincerely yours, James H. Condit

MAR 30 -7 Rec'd 4/5/17

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.

HEADQUARTERS
No. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 21, 1917

Rev. John Dixon D.D.,
156 5th Avenue, N.Y.

My dear Dr. Dixon:

I am enclosing herewith the statement of Rev. Edward Marsden relative to the Ketchikan petition.

This was received some time after I had made my report and should have been in my hands before that report was formulated.

I submit it as a part of that already voluminous document, suggesting this only in extenuation that the same, on file in the office, will constitute a rather complete compendium of the Metlakahtla situation, past and present.

Sincerely yours,

James H. Condit

Re. Ketchikan petition
and Rev. Marsden as
Hospital for 1916-17 -

I. March 29, 1917.

Rev. James H. Condit, D.D.,

Juneau, Alaska.

My dear Dr. Condit:-

I have yours of March the seventeenth, and also, the report which you have made concerning Mr. Marsden. I do not believe that any Judge of a Supreme Court of the United States could have gone into the question more thoroughly, fairly and judiciously than yourself. I have put it in the hands of Dr. Thompson and Mr. McAfee to read. Our united judgment is that the case against Mr. Marsden is not proved and we shall, therefore, continue our confidence in him and our readiness to continue his support, until the close of the present missionary year, June the thirtieth.

You inquire as to the better plan for Mr. Marsden for the future. Our united judgment on this point is that on the whole it would be better if Mr. Marsden should decide to live in Metlakahtla and devote his whole time to the work which may be given him to do there, and thereby sever his formal relation with the Board of Home Missions. We should deeply regret this for Edward Marsden has been one of the men whose name and fame have been of advantage to the Board, yet under all the circumstances, it seems to be the wise thing for him now to give himself up wholly to the people of his own tribe. We should sincerely hope that he would retain his place as a Presbyterian minister with connection with the Presbytery of Alaska, and that the Presbytery would assign him some regular work to do, compensation for which might be wholly secured from the people whom he would serve.

And with best wishes, I am,

Cordially yours,

MAR 26 191
PRESBYTERY OF ALASKA

CONDIT RE METLAKATL

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.

HEADQUARTERS
No. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 11,1918

Rev. John Dixon,D.D.,

156 5th Avenue, N.Y.

My dear Dr. Dixon:

Early in the month I paid my first visit to Metlakatla in official capacity and was there over Sunday, the 3d.

Inasmuch as it is now definitely decided that Edward Marsden is to be recommissioned,and that the objection to his living at Metlakatla has been removed,and also in view of the representations which have been made to me that the need for evangelical missionary effort in Metlakatla is very great, I felt that it was important that I visit the field with these things in view.

I arrived at Metlakatla on Saturday evening and went at once to Prof. Beattie's home where I was entertained during my stay. Mr. Beattie is a Presbyterian elder and now in charge of the Metlakatla Industrial and Educational work under the Bureau of Education.

On Sunday morning I attended church service in the large building erected by Mr. Duncan. There were about fifty people present. Mr. Duncan's sermon was a characteristic one full of denunciation and the thunderings of the law. It was interpreted to me by Mr. Marsden. As an illustration: A woman of the town had recently died and was to be buried from the church in the afternoon. Mr. Duncan referred to her death and said "she was not saved, too bad,too bad". He used the word "hell" frequently and told the people in vehemnet manner that many of them were going there.

I refer to this because this is the type of preaching which the Metla katla people have been listening to for years and it has entirely lost its power. The people tolerate Father Duncan as a childish old man but have no respect for him nor regard for his authority. The young people simply refuse to have anything to do with him and do not go to the church when he preaches, with few exceptions.

In so far as Father Duncan is concerned he does not preach the gospel now whatever he may have preached in former years. The community gets all the gospel it knows anything about from two sources--the native Salvation Army leader, an ignorant man, and from the services conducted by Edward Marsden.

In the afternoon I addressed the Sunday School in the large church. This school is managed by the elders recently elected and whom Father Duncan refused to recognize or ordain. They are eldersin name only,although, at their request, Edward Marsden placed the obligation upon them as found in our Book of Forms, adapting it as far as possible. Mr. Duncan does not come into the main room where the school is held but conducts a school for primary scholars in the same buidding in another room.

In the evening I addressed the young people in one of the town halls. It was a stormy night and almost impossible to get about on account of the high wind and dashing rain and yet there were over sixty young people at the evening service.

On Tuesday evening, by direction of the town council, a public reception was given in my honor, at the large town hall. There were over 150 people present representing all factions in Metlakatla. Among them were the representatives of the faction which has been supporting Mr. Duncan, now grown very small.

Addresses were made by the Town Mayor, representatives of the council, the elders, Mr. Marsden and myself.

I also visited in the homes of a number of the people and took dinner in two of these homes. I had a long conference with the mayor of the town and with different prominent men of the town government.

The sentiment in Metlakatla is undoubtedly that the Presbyterian Churchis the logical successor of Father Duncan's work. The impression of the most of the people is that any movement toward permanent organization is not advisable at this time but that it is only a question of time until they will knock at the door of Presbytery for admission. In the mean time they want Mr. Marsden to minister to them. It is likely that a movement will soon be put under way by which the people will demand the use of the church building for services conducted by Mr. Marsden in the evening. According to the ruling of the Interior Department the Church Building has been placed under the control of the town council. The council will soon make demand for the use of the building in the evening. This will provide a place for the young people, as well as for the community in general, to worship in the church in an acceptable and intelligent and spiritual manner. At present the services held do not thus provide for them.

I feel that my visit to Metlakatla was timely and that I accomplished the things which I had in mind when I went there. My purpose was, first, to assure them that the action of the Board in suspending its salary payments to Edward Marsden did not mean that our Board had deserted them in their time of need. This was what some of them had been saying. Also, I was anxious to prevent Edward Marsden's turning aside to secular calling which he was seriously considering and which would have been necessary if his support was to be permanently withdrawn. Again, I wanted to assure the Metlakatla people that our Board was ready to help them in their struggles toward intelligent Christian living and I desired to bring them the greeting of the Presbyterian Church and its sympathetic appreciation of the trying times through which the community has been passing. And, finally, I desired to make it plain that when the time came for a permanent organization (something they have never had) <u>if the community decided that the Presbyterian Church</u> was the one to which they desired to unite themselves, and with which they desired to be identified, the Presbytery would turn a most sympathetic ear to their plea.

I did not attempt to meet Father Duncan for the reason that he looks upon all comers as Government people and will have none of them. I met him on the sidewalk one day but he kept his face very rigidly to the front and evidently did not want to see me. This is his attitude toward practically all. He is a pitiful figure old and feeble in body and mind.

Considering his unreasonable attitude and his utter failure to bring the gospel to this people I can but praise the forbearance and reverence of the Metlakatlans for this old, unreasonable man. They have determined to suffer in silence <u>so far as it is possible</u>, because of what he has been and has done.

There are at present some 500 people in Metlakatla and about 200 Metlakatlans outside of the Town, for various reasons. The total population of Tsimpseans, in this Territory, is about 700.

The Government has supervised the leasing of the new cannery, which will be in operation this summer for the first time, and which will provide work for many native people. By the terms of the lease the cannery becomes a community asset after a term of years. The saw mill is also being rebuilt and will be in active operation this summer. The co-operative store, under Bureau direction, has declared a profit for the past year of 30%. The stock in this store, all taken by the people themselves, now amounts to over $18,000.

The Bureau of Education plans to make the Metlakatla school the foremost in the Territory for native instruction. As a part of this plan is the purpose to include higher courses, and industrial features as well which will attract native people from all over the S.E.District. It is the plan to conduct a boarding school department so that children may be kept from other communities.

The activity in business and school matters, under government supervision, has put new life into Metlakatla. The houses, which were rapidly falling into disrepair, are being rebuilt. Sidewalks are being repaired and with the sawing of lumber again there will be many new houses built.

There is no question but that Metlakatla will be one of the chief native towns of Alaska as well as one of the most progressive. I do not know of any other church which is better adapted to assume the religious leadership than our own. This is especially true in view of Edward Marsden's position with regard to the Presbyterian Church.

While it is not advisable at this time to encourage organization at Metlakatla and while the people do not ask it, it is certainly most desirable that there should be religious services conducted such as Marsden is conducting. He is now in the place where he can do the most good for his people and exercise a larger influence in his ministry than he has yet exercised. His people, by a large majority, will follow him as religious leader now and hereafter.

Also, the work in Metlakatla can never reach its full efficiency until there is a church organization and association with some christian body. For my part I will be very glad when the time comes when a permanent organization can be effected.

Very sincerely yours

James H. Condit

MAY 1 1918. 5/4/18

Juneau, Alaska, April 22,1918

Rev. John Dixon,D.D.,

156 5th Avenue,

New York.

My dear Dr. Dixon:

At the meeting of Alaska Presbytery the following petition was presented:-

Council Chambers Annette Islands' Reserve
Metlakatla, Alaska
April 6,1918

To the Presbytery of Alaska,
Hydaburg, Alaska.

Brethren in Christ:

We the undersigned representing the governing boards of the town of Metlakatla,Alaska, do hereby request that the bearer, the Rev. Edward Marsden, of Metlakatla,Alaska, be recommissioned by the Presbytery of Alaska and the Presbyterian Board of Home Missions of New York City, beginning from the first day of April,1918.

Our reason for this request is that Mr. Marsden needs the salary of his commission, and we his services as an authorized minister of the gospel.

Your brethren in Christ,
(signed) Frank Allen,
Acting Mayor
(signed) Daniel Reece,
Chairman Board of Elders

As you will remember,the action of the Board at its meeting of January 24th, upon recommendation of the Executive Council, was:

"The Council recommends that the request of the Presbytery of Alaska that Edward Marsden be commissioned from July first, be approved, with the understanding that the Presbytery will not effect the organization of a church at Metlakatla for the present"

Presbytery now asks that the commission be from April first instead of July 1st.

Father Duncan is no longer a religious leader at Metlakatla. Mentally and physically he is unable longer for the task. The people no longer look to him as their spiritual leader.

In his childishness he has recently undertaken to re-open his store in Metlakatla, which had been closed by the government. The government found it necessary to peremptorily require him to close the store again.

Recently he fell and for a time there was little hope for his recovery. When the Sabbath came around the elders went to him and asked for the keys to the church that they might hold a service. He positively refused to give them the keys and very decidedly told them that the the church and every thing else in Metlakatla belonged to him and not to the people. The people have taken this question up with the government, also, and are insisting upon a ruling.

A representative of the Metlakatla people came to Presbytery with Mr. Marsden and made a personal appeal for the commissioning of Marsden. His plea was that the people felt that they had no authorized leader in religious matters any longer. That Mr. Duncan was no longer in authority having been repudiated by the government. That the people no longer had confidence in him and were like sheep with out a shepherd. That they had conferred among themselves and had come to the definite decision that they would ask the Presbyterian Church to come into Metlakatla to take up the work there and would expect to organize as soon as the way was clearly open. That they accepted the judgement that for the present they should not ask for such organization, as represented by the Presbytery upon request of the Board. That they wanted Mr. Marsden as their minister and that they desired that he give all his time to their ministry which he could not do so long as he was under the necessity of earning his living. That they needed him at once and therefore asked that he be commissioned from April first instead of from July first as before arranged.

The Presbytery and Home Mission Committee agree that it is advisable to commission Marsden from April first. They so recommend.

After visiting Metlakatla, and also hearing the representation of the man who came from Metlakatla to meet with the Presbytery, I am convinced that the action of thw Presbytery should be granted by the Board. Marsden is needed now in Metlakatla as an accredited and commissioned representative of our Board. He is more needed than at any time since the rupture between Mr. Duncan and his people, and with the government. He is the one man who is capable of directing his people in this time of emergency and trial and is accepted as their political leader. He should have authority and prestige as a spiritual leader.

I would add my recommendation to that of the Home Mission Committee and Presbytery, that he be commissioned from April first.

This is made possible by the fact that a grant was made for the salary of a man at Ketchikan for the year ending July first. No man has been placed at Ketchikan. Marsden drew that salary until October first of last year when his relations to the Board ceased. No salary, therefore, has been drawn for the field previously occupied by Marsden, for six months. The salary for the remaining three months of the year to July first is therefore available.

I am confident that this action is important in establishing our church firmly in the minds and hearts of the people of Metlakatla. We ought to be so established inasmuch as logically we are the successors to the work of Father Duncan and practically we have been selected by the people themselves to succeed to the religious leadership. They want our Board to assume leadership and they desire its representative to be officially on the field at once.

Very sincerely yours,

James A. Condit

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
156 FIFTH AVENUE, NEW YORK

OFFICE OF THE TREASURER
HARVEY C. OLIN, TREASURER

Rev.John A. Marquis D.D. L.L.D.
Gen. Sec. B'd of Home Missions.

My dear Dr.Marquis;

A word concerning the Metlakatla situation:

If you have read the letters and documents on this case you will see that there are distinctly two sides to the question. These points are to be kept in view. First, - Father Duncan has been declining mentally to a very marked degree for the last ten years; and before he died was in such a state of senility as to incapacitate him from the wise management of the affairs of his mission. He has always been of an overbearing and quarrelsome disposition, unable to get along peaceably with the long succession of teachers and helpers whom he associated with him in his work.

His quarrel with the Bishop of Columbia, whom the civil authorities sustained led to his transplanting his mission to Alaskan soil. Dr.Sheldon Jackson, and through him the Presbyterian Church, greatly aided Father Duncan to obtain the grant of Annette Island at Washington, to raise money for his enterprise among the rich churches of the United States and to further his religious and educational plans. Father Duncan forgot these benefits and roundly denounced Dr.Jackson and the Presbyterian Church.

When his people asked for better Government schools and for higher education Father Duncan took a determined stand against this, holding

that anyfurther education ,beyond that necessary to enable them to read the Bible and transact ordinary business, was harmful to the Indians. His people claimed that he wronged them in a business way and there will doubtless be long suits in the civil courts before property matters are adjusted at Metlakatla.

Father Duncan opposed the education of Edward Marsden and when he was ordained as a Presbyterian minister refused to allow him to preach to his people at Metlakatla, charging him with pride and dishonesty.

There have been many confrences held with Father Duncan and his people by the educational authorities of the United States, representatives of the Presbytery of Alaska, the Governer of the Territory, the judges of the court and others. In all these conferences Father Duncan has been entirely intractable, opposing his individual will to the judgement of all the rest and generally breaking off the conferences. He has opposed granting the right of suffrage and other civil rights to the Indians, saying that they were not fit to become citizens.

The Board of Home Missions has been very patient with him and refused to allow the organization of a Presbyterian Church at Metlakatla, although a petition, which claimed to represent three-fourths of the tribe, asked for such an organization.

When Edward Marsden, more than a year ago, moved to Metlakatla, his support was withdrawn unless he would consent to reside at Ketchikan or Saxman and to take care of our missions there and at Kasaan.

Dr.Condit and the Presbytery of Alaska, after a full investigation

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156 Fifth Avenue, New York

OFFICE OF THE TREASURER
HARVEY C. OLIN, TREASURER

and on petition of the leading Tsimpsheans at Metlakatla, decided to ask the Board to commission Marsden to Metlakatla; and this was done, the Board, however, making the proviso that no church be organized so long as Father Duncan opposed it.

Therefore, Mr.Marsden is our accredited missionary to the as yet unorganized mission of Metlakatla.

It seems to me that the request of the administrators of Father Duncan's will that Edward Marsden be driven away from Metlakatla is most unreasonable. The Metlakatlans are a self-conducting community; having their own mayor and town council and conducting their own cooperative branchs of business under the general supervision of the Government through the principal of the school. This person, at present, is Mr. Beatty, at one time principal of the Sheldon Jackson Institute, a Presbyterian elder and a man of more than ordinary intelligence and christian character. He, Dr. Condit, Edward Marsden, the Presbytery of Alaska and the heads of the Tsimpshean tribe are much more competent to decide what are the rights of the case and the best interests of the tribe than are the three trustees of Father Duncan's estate, one of whom does not live in the Territory and the other two having a less intimate knowledge of the situation than those first named.

I would suggest that Dr. Condit and a committee of the Presbytery with Mr.Beatty, Edward Marsden and elected representatives of the Tsimpshean tribe be asked by the Board to confer with the executors of Father Duncan's

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will and see if an amicable agreement cannot be reached. If this is found to be impossible the property rights will have to be settled by the District Court, and then let the people decide whether the Presbyterian Church shall be organized and who shall be their pastor.

In the meantime it is our duty to stand by Marsden and the Presbytery and pay him the salary agreed upon. He has engaged to raise $500.00 from his people towards his support before Christmas.

Very sincerely,

L. Hall Young

RE DUNCAN WILL.
1918.

H.C. STRONG
KETCHIKAN, ALASKA

October 25, 1918

Rev. Dr. A. W. Anthony,
Sec. of Home Missions Council,
156-5th Ave., N. Y.

Dear Sir:

As trustees of the estate of Mr. William Duncan, founder of the Metlakahtla Christian Mission, we wish to submit a copy of his Will, and call your special attention to the provision he has made for the support of this mission.

The income from this estate is sufficient to amply provide for the continuation of the mission work at Metlakahtla in a most thorough way, and it is our desire to so use the funds. However, there appears to be a persistent effort on the part of certain ones supported by the Presbyterian Board of Home Missions to step in and sieze this mission, which had been founded, built and supported through the sole efforts of Mr. Duncan, and most successfully conducted by him for sixty years, or until the interference of those who had been less successful in their own fields brought discord to Metlakahtla.

We believe there are too many neglected settlements even in this quarter of Alaska to warrant the effort and expense of two organizations at Metlakahtla. It would mean a divided house and failure to accomplish the most good.

We shall be pleased to have your committee give this matter careful consideration and hope to be favored with any advice you have to offer.

Sincerely yours,

H. C. Strong.

HCS ET

WILL OF Wm DUNCAN

2/.

IN THE NAME OF GOD, AMEN. I, William Duncan, of Metlakahtla, Alaska, of the age of eighty-four (84) years, being of sound mind and body, but remembering the uncertain nature of this transitory life, do make this my Last Will and Testament in manner and form as follows; to wit:

FIRST: It is my will and I do order that all my just debts and funeral expenses be duly paid and settled as soon as can conveniently be done after my decease.

SECOND: Whereas it has always been my intention and desire to, as far as practicable, perpetuate the mission work which our most gracious Lord has permitted me as his humble instrument to conduct for the betterment and uplifting of the people of certain native tribes of the North Pacific Coast, and in particular the Tshimsheans, whom upon my arrival in 1857 I found in a degraded state of heathenism; and

Whereas our Heavenly Father has with tender mercy blessed our efforts and many have been rescued from their dark and evil ways to the light of the simple Gospel of our Redeemer, Jesus Christ; and

Whereas a large number of these people have attained to a creditable degree of Christian civilization and their material condition has been considerably improved; and

Whereas my experience and observation have convinced me that it is necessary in the case of our native races for them to have very careful guidance for some generations at least to secure the necessary self-restraint, self-respect and self-reliance and to create in them a spirit of manliness and pride so that they may make their own way and become entirely self-supporting and worthy of the rights of full citizenship; and

Whereas I have certain just claims against the Government of the United States on account of the destruction of industries and business and the seizure of buildings and other property; and

Whereas in the course of my said missionary work I have by my own labor and efforts acquired a certain amount of money and property which is my own property, but which I propose and intend shall be expended for the maintenance and support of said mission or similar work along the lines upon which I have so long conducted it;

Now, therefore, to carry such intent and purpose into execution, I hereby give and bequeath unto Thos. N. Strong of the City of Portland, Oregon, and Dr. Benjamin L. Myers and H. C. Strong of Ketchikan, Alaska, all of my property, real, personal and mixed, and wheresoever situated;

IN TRUST, However, for the carrying on and support of the religious, medical, and educational work in behalf of and for the use and benefit of the Mission of the Christian Church of Metlakahtla, Alaska, now being conducted at said Metlakahtla, and such other institutions or for such other native people as they may hereafter deem wise or proper; under condition, however, that said medical, religious, and educational work shall always be carried on in the same spirit and as free from all sectarian influence as it has been

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(Signed) William Duncan.

my aim and endeavor during the past years to carry it on.

The said trustees shall be vested with the title and ownership and shall take to themselves all my property, real, personal and mixed, with full power of sale or other disposition thereof, and shall invest and reinvest the same as such trustees shall deem best or as circumstances may make necessary, and apply it and the rents, issues and profits thereof and of such investments to the maintenance, support and upbuilding of said mission work or such similar work as they may hereinafter undertake. In the maintenance of such work I urge upon my said trustees that they shall encourage cleanliness in all things and orderliness and discipline; they shall encourage domestic virtues and habits of forbearance and obedience to, and respect of, parents, and shall train the young girls in domestic duties; that they shall encourage healthy sports and amusements; and the spirit of helpfulness to others who may be in distress or who may meet with misfortune. No alcoholic drinks shall be allowed or dance halls or similar places of bad character, and the living of any of the people in adultery shall be sternly discouraged.

And to the end that the said trustees may have power to carry out as far as may be my intentions in this Will, I do hereby declare that for such purpose I give to my said trustees full free, and absolute power to formulate and carry into effect such or any scheme or schemes as they may deem advisable so as to give effect as nearly as possible to my wishes, and for such purpose to execute and do such acts and deeds as they may deem expedient in order to carry out what they, my trustees, shall decide to be my original desires and wishes, so as to make the same conformable to law; and in case any question shall arise between my trustees and any beneficiary in respect thereto or otherwise in regard to my estate, the decision of my trustees shall be final and binding; and I hereby declare that if it shall appear to my trustees or be decided by any court that any plan to carry out the provisions of this Will adopted by said trustees is impracticable or inexpedient, my trustees shall be at liberty to reject the same and adopt new measures and plans; and

I declare that all moneys liable to be invested under this my last Will may be invested in the name of the trustees or under their legal control, as to them shall seem expedient, in any good or substantial bonds or first mortgages which my trustees shall deem best. In case of loans on mortgages my trustees shall lend not more than one-half the value of such securities as certified by the valuer or valuers employed by my trustees. And I also declare that the trustees shall serve without compensation but shall be repaid all traveling or other expenses, and shall be at liberty to conduct the said business through other persons or parties or corporations to be formed by themselves or otherwise, to whom they shall pay or give a reasonable support or compensation; and

I also declare that twenty thousand dollars ($20,000.00) of such funds shall be invested separately, and the income thereof shall constitute a fund to be known as the "Benevolent Fund." My trustees, at their absolute discretion, may make from this Benevolent Fund grants or contributions to members of the Mission of the Christian Church of Metlakahtla, Alaska, or elsewhere, in cases of distress and misfortune which may render them helpless or incapable of proper self-support.

If at any time my trustees shall consider that the need of or desirability of such grants from the Benevolent Fund has ceased, then the twenty thousand dollars ($20,000.00) and the income thereof may be merged into the general fund.

HSW
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CSB

(Signed.) William Duncan.

I also declare that in case of the death or inability to act of any of said trustees, or if any of said trustees should desire to resign or decline to undertake the trust, that the remaining trustees shall appoint a trustee to take the place of such trustee not acting; and

I do hereby declare that in case any person whomsoever or any institution which shall take any benefit under this Will shall take or attempt to take or support any adverse proceedings toset aside any of the provisions of this my Will, or shall set up any claim in respect of any of my property whatsoever, or wheresoever situated other than what is specifically given to any such person or institution by this my Will, such person or institution shall thereby be deprived of such benefit as though no provision had been made for him, her, or them, or for such institution in this Will; and

I do hereby declare that the said trustees shall have full power and authority over all said property and all the rents, issues and profits through the said trust; and if at any time the said mission work at Metlakahtla is carried on by the people connected with it is such manner as may not meet with the approval of my trustees, or it is without effect or beneficial results, then in such case the said trustees may apply the said property and all funds derived by them from the rents, issues and profits thereof to other church and mission work of the same general character at said Metlakahtla or at such other point or points in Alaska or elsewhere as they may deem best; and

LASTLY, I nominate, constitute and appoint the said Thos. N. Strong, of Portland, Oregon, Benjamin L. Myers, and H. C. Strong, of Ketchikan, Alaska, to be the Executors of this my Last Will and Testament, and desire that all bonds to be given by them as such executors or Trustees shall be paid for out of the funds of my said estate.

IN WITNESS WHEREOF, I hereunto set my hand and seal this Seventh day of September, in the year of our Lord one thousand nine hundred and sixteen.

Sept. 17, 1916

(Signed.) William Duncan (SEAL)

The above instrument, consisting of three pages, was at the date hereof signed, published, and declared by the said William Duncan, the Testator herein named, as and for his Last Will and Testament, in the presence of us, who, at his request, and in his presence and in the presence of each other, have hereunto subscribed our names as witnesses thereto.

Henry S. Wellcome. Scientific Chemist
Residing at 10 Henrietta St., London, England

Henry J. Minthorn, M.D.
Residing at Metlakahtla, Alaska.

Charles D. Boren, Court Reporter,
Residing at 547 East 39th St., Portland, Oregon

FINANCIAL SECRETARY

51-9Y

May 21, 1919.

Rev. Edward Marsden,
Saxman,
Alaska.

My dear Mr. Marsden:

I am anxious to get a few illustrations of practical value concerning our missionary work, fresh from missionaries on the field, for use by pastors in stimulating interest in the cause. Of course I prefer incidents that have not been published and I would like those that have a distinctly human touch. If in your work you have seen certain specific results in the case of some individual, which you could briefly describe in such a way as to make them available as effective missionary incidents, I would very much appreciate your letting me have them. I expect to circulate these stories privately among pastors for their use in preaching missionary sermons. I am sure in your experience there are a number of such incidents that you can recall, and if you willssend me the best of them, I will be glad to pass them on to others who can make good use of them.

With all good wishes for your success in your work, I am

Cordially yours,

JBK:ES

MAY 21 1919

JUN 1 6 1919

ALFRED B. ATKINSON
MAYOR

EDWARD MARSDEN
SECRETARY

CHARLES BRENDIBLE
TREASURER

JUN 1 6 1919
Alaska

COUNCIL CHAMBERS

Council Annette Islands' Reserve

Metlakatla, Alaska May 26th 1919

Rev. John. a Marquis D D
156 Fifth Ave,. New York. N. Y.

My dear Sir:,

By the unanimous vote of a special meeting of the Council of Annette Islands Reserve. last 19 of this month. where I am duly authorized to writ your Honor accordingly as they stated. This is about the letter written March. 18. 1919. which you received from Mr. Moses a Hewson and his supposed committee. When the Council heard about that letter they took action at once and ask. Rev. Marsden to post the entire copy of the letter in the Metlakatla Commercial Co,. Store. where the Post Office is where the public have a chance to read it and come and tell us within thirty days How true it is so still to this day the letter posted yet.

Thought the time has expired and no one responsed to it - the only answere the Council

received from the public. No one knew anything about when the mass meeting was called and held. And we also found out that the so called mass meeting was only held by seventeen persons in a secret way in one of the 500's working committee's own house and also found out that Mr. Silas Booth the fifth on the committee denies it before four persons that he know anything about when the mass meeting was held and also said he did not sign his name to that letter. Remember Dr. Marquis 17 persons cannot rule our town while there is 700 wish to have some say too. and this 700 people together with their Council before them a man is to be expel. Providing again we say that the 700 people must be fully satisfied first. and then a man may be rub off. after which sufficient evidence secured. and proved. and then we may talk about sent him off this island. No Rev. Marsden has not come to this far. yet

In the special meeting May 19th 1917.
there were eight Councilmen present and
they went through the whole Hewson letter
to your Honor and found and prove every
statement against Rev. Edward Marsden
every one of it. Sir, is not true. Any work
done here by Rev. Marsden is always to
help out his people. When we transact
business or anything he sees that it must
be done right and just before men and
the law and before God. It makes no differ-
ence what it is but it must be done right.
and remember all his General advice here
he just rendered it free to his people.

Rev. Marsden is our valuable assistant
here for he possesses good education that made
him very competent. We only believe
it's a blessing to have him here. and we will
see that he will not leave this Island.
and he is not leaving. We'll tell him when

To go. our selves. Yes Rev,. Marsden preaches here. but only when the Board of Elders of the Mettakatla Christian Church asks him. And any other time when he do any Pastor's work in our Church it is only when he receives a written order by the Board of Church Elders who present it to him by their chairman. Mr. Marsden never sneak in like the Hewson letter claims.

The Chairman of the Board of Elders of the Mettakatla Christian church was present in this special meeting of the Council and denies that Rev,. Marsden ever caused them trouble in the Church. He said that never a report of that kind came to his knowledge once.

In regard to the whole false report of Moses a Hewson and his noble committee we say every statement against Rev. Marsden is not true Absolutely. Poor Hewson only put himself in to be a thing of the past. If there is ever anything so wrong

Or trouble. surely Mr. Hewson always bound to be in it. We almost claim that every bit of his own statements would be true if he made them against himself, but we have no desire to do so. Nor have we any desire to see any one else to make such statement against another if and when such statement is not true.

Again we ask your most Kindness. You and whom you are associated in Presbyterian Board of Home Missions not to take and believe Moses A. Hewson's false report in his letter to you with his suppose committee.

Understanding you might come up to Alaska this summer we ask you please to come and see us - our town and our respective homes, if circumstances permit your Honor, Sir, Perhaps at that time when we meet you we will be better able to tell you about our community - and to tell you the whole life of Mr Hewson

How he makes troubles for us and for Father W Duncan. while he was living. for it would take page after pages and then some.

We wish to say that Mr. Marsden is the regular Secretary of our Council but he was not in this meeting. We hope you will be satisfied that you have this letter from us the Council of Annette Islands Reserve.

Sincerely yours in good faith.

assistant Secretary Annette Islands

Herbert J Murchison.

February 20, 1920

Rev. Edward Marsden,
Metlakahtla, Alaska

Dear Mr. Marsden:-

I am hoping to send out a letter to Sunday schools which have a special interest in your work, in which I would like to onclose some word from you. You are perfectly familiar with the plan which Miss Lloyd has followed for some years of sending letters from the fields supported by Sunday schools. We are following the same plan and expect to do more, rather than less, in that direction, as I feel, personally, that there is no more vital way to get the interest of young people than through this personal touch.

I took over the work in this department, as you possibly know, the first of October last and after about two months in the office, during which time Miss Lloyd and I worked together, she accepted a position with the New Era Movement. While I was sorry to lose her from the office, and while I very much miss her deep personal know the the many phases of our mission work, I did not feel like standing in her way when she had the opportunity of promotion. I feel handicapped in that I have not the personal acquaintance with the people on the field, but in the course of time I hope to establish this, and meanwhile I shall hope to get more intimately acquainted through correspondence. I hasten to assure you of my deep interest in your work and to pledge you my hearty cooperation through any service that I can render from this end in helping you in the splendid service you are rendering on the field.

May I have a personal letter from you, if possible, describing some concrete instance or incident which I may pass on to the young people of the Sunday schools? I should like to have the letter the last of this month if possible.

Sincerely yours,

JBK/S

FEB 2 1920